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HEAVENLY ARCANA

VOL. XII

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

EXODUS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

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VOL. XII

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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES XII., XIII., AND XIV., OF THIS EDITION, UNFOLD

THE INTERNAL SENSE OF THE EXODUS, AS THE ESTABLISHMENT OF THE LORD'S SPIRITUAL CHURCH — OF WHICH THE ISRAELITISH CHURCH WAS THE REPRESENTATIVE — WITH ITS INFESTATIONS BY FALSITIES, AND ITS DELIVERANCE BY THE TRUTH DIVINE OF THE LORD'S HUMAN, WITH TEMPTATIONS FOLLOWING.

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NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

THE

BOOK OF EXODUS.

CHAPTER FIRST.

6627. Before the chapters of the Book of Exodus, doctrinals are to be premised, first the doctrinals of charity and then the doctrinals of faith, to the end that what has been given here and there in the explications may be set forth in series, and thus that the doctrine may be seen in its order, such as is and ought to be the doctrine of the church in order to agree with the good and truth in heaven.

6628. In the explications that precede, it has been shown throughout that the doctrine of charity was the doctrine in the Ancient Churches, and that this doctrine conjoined all the churches, and thus of many made one; for they acknowledged as of the church all who lived in the good of charity, and called them brethren, however they might differ as to truths, which at this day are called the truths of faith. In these one instructed another, and this was among their works of charity; nor were they indignant if one did not accede to the opinion of another, knowing that every one receives truth just so far as he is in good.

6629. Since such were the Ancient Churches, they were more interior men, and being more interior they were more wise; for those who are in the good of love and charity, are as to the internal man in heaven, and in an angelic society there which is in like good. From this they have an elevation of mind to what is interior, and consequently

wisdom; for wisdom can come from no other source than from heaven, that is, through heaven from the Lord; and in heaven there is wisdom because there they are in good.

6630. But in process of time that ancient wisdom decreased; for so far as the human race withdrew from the good of love to the Lord, and of charity toward the neighbor, so far it withdrew also from wisdom, because so far it withdrew from heaven; consequently man from internal became external, and this by successive degrees.

6631. And when man became external, he became also worldly and corporeal; and when he is such, he no longer cares for the things of heaven; for they are so remote to him that they are not believed to exist, since the enjoyments of earthly loves, and with these all evils which are enjoyable to him from those loves, then take entire possession of him; and thus what he hears of the life after death, of heaven, and of hell, is as chaff in the wind which flies away as soon as seen.

6632. In consequence the doctrine of charity, which was so precious to the ancients, is now among things that are lost; for who at this day knows what in the genuine sense charity is and what the neighbor? when yet that doctrine abounds in arcana so many and so great as cannot be described as to a thousandth part. The whole Sacred Scripture is nothing else than the doctrine of love and charity — which the Lord also teaches, saying, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself; on these two commandments hang . . . the law and the prophets* (Matt. xxii. 37–40). The law and the prophets are the Word in all and each of its parts.

6633. Since the doctrine of charity is now among things that are lost, and the doctrine of faith is therefore much alienated from the truth, it is granted, by the Divine mercy

of the Lord, to hand down that doctrine, at the beginning of each chapter of the Book of Exodus, and thus to restore it to the church.

CHAPTER I.

1. Now these are the names of the sons of Israel that came into Egypt with Jacob; every man and his house they came.
2. Reuben, Simeon, Levi, and Judah;
3. Issachar, Zebulun, and Benjamin;
4. Dan and Naphtali, Gad and Asher.
5. And all the souls that came out of the thigh of Jacob were seventy souls: and Joseph was in Egypt.
6. And Joseph died, and all his brethren, and all that generation.
7. And the sons of Israel were fruitful, and increased, and multiplied, and became exceeding numerous; and the land was filled with them.
8. And there arose a new king over Egypt, who knew not Joseph.
9. And he said unto his people, Behold, the people of the sons of Israel are many and numerous more than we.
10. Come, let us use prudence with them; lest they multiply, and it come to pass that wars break out, and they join themselves also unto our enemies, and fight against us, and go up out of the land.
11. And they set over them taskmasters, to afflict them with burdens. And they built for Pharaoh store cities, Pithom and Raamses.
12. But according as they afflicted them, so they multiplied, and so they grew. And they were moved with loathing because of the sons of Israel.
13. And the Egyptians made the sons of Israel to serve with rigor:

14. And they made their life bitter with hard service, in clay, and in bricks, and in all service in the field, with all their service wherein they made them serve with rigor.

15. And the king of Egypt said to the midwives of the Hebrew women, of whom the name of the one was Shiphrah, and the name of the other Puah:

16. And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; and if it be a daughter, then she shall live.

17. And the midwives feared God, and did not as the king of Egypt spake to them, and they saved the boys alive.

18. And the king of Egypt called the midwives, and said unto them, Why do ye do this thing, and save the boys alive?

19. And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and have brought forth before the midwife come unto them.

20. And God did good to the midwives; and the people multiplied and became very numerous.

21. And it came to pass, because the midwives feared God, that He made them houses.

22. And Pharaoh commanded all his people, saying, Every son that is born, ye shall cast him into the river, and every daughter ye shall save alive.

CONTENTS.

6634. In this first chapter, in the internal sense, the subject is the state of the church at its institution, when good takes the first steps, and is made fruitful by the multiplication of the truths of faith.

6635. Afterward the infestation of those truths by falsities and evils in the natural is described, and the yet greater

increase of good by truths by means of that infestation; to the end of the chapter the subject continues to be that infestation and its increase in the series in which it takes place, and the consequent implanting and confirming of truth from good.

INTERNAL SENSE.

6636. Verses 1–5. *Now these are the names of the sons of Israel that came into Egypt with Jacob; every man and his house they came. Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. And all the souls that came out of the thigh of Jacob were seventy souls: and Joseph was in Egypt.* "Now these are the names of the sons of Israel" signifies the quality of the church; "that came into Egypt with Jacob" signifies after truths were initiated into knowledges; "every man and his house they came" signifies as to truth and good. "Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher" signify this process from beginning to end. "And all the souls that came out of the thigh of Jacob" signifies all things that were from the general truth; "were seventy souls" signifies what is full; "and Joseph was in Egypt" signifies that the celestial internal was in the natural.

6637. *Now these are the names of the sons of Israel.* That this signifies the quality of the church, is evident from the signification of name, as quality (see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421); from the representation of the sons of Israel, as spiritual truths (n. 5414, 5879, 5951); and from the representation of Israel, as the good of truth, or spiritual good (n. 3654, 4598, 5803, 5806, 5812, 5817, 5819, 5826, 5833). Since Israel represents the good of truth or spiritual good, and his sons spiritual truths in the natural, therefore the sons of Israel represent the church; for the church is the church from spiritual

good and from the truths thereof. He who is not in spiritual good, that is, in the good of charity, and in spiritual truths, that is, in the truths of faith, is not of the church, though born within it. For, the whole heavenly kingdom of the Lord is in the good of love and faith; and unless the church is in the same, it cannot be a church, because it is not conjoined with heaven, for the church is the
2 Lord's kingdom on earth. It is not called the church from this, that the Word and doctrines from the Word are in it, nor from this, that the Lord is known in it, and the sacraments are there administered; but it is the church from this, that they live according to the Word, or according to doctrine from the Word, and that this doctrine is the rule of life. They who are not such, are not of the church, but outside of it; and they who live in evil and thus contrary to doctrine, are farther away from the church than the Gentiles, who have no knowledge of the Word, of the Lord, and of the sacraments; for the former, since they know the goods and truths of the church, extinguish the church in themselves — which the Gentiles cannot do, because they are in ignorance of these. It is further to be known that every one who lives in the good of charity and faith is a church and kingdom of the Lord, and hence is called the temple, and likewise the house of God. The church in general is constituted of those who are churches in particular, however separated they are. This is now the church which is meant here and in what follows by the sons of Israel.

6638. *That came into Egypt with Jacob.* That this signifies after truths were initiated into knowledges, is evident from the signification of Egypt, as knowledges (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125); and from the representation of Jacob, as truth, and also good, in the natural, or the natural as to truth and good (n. 3305, 3509, 3525, 3546, 3576, 3599, 3659, 3669, 3677, 3775, 3829, 4009, 4234, 4286, 4337,

4538, 5306, 5533, 5535, 6001, 6236). That to come into Egypt is to be initiated into knowledges, may be evident from the explications of the contents of those chapters which treat of the journeying of the sons of Jacob to Egypt, to buy corn, and afterward of their coming thither with Jacob. How the initiation of the truths of the church into knowledges takes place, may be seen above (n. 6004, 6023, 6052, 6071, 6077). From these things it is plain that by the sons of Israel coming to Egypt, are signified truths initiated into knowledges.

6639. *Every man and his house they came.* That this signifies as to truth and good, is evident from the signification of a man, as truth (see n. 3134, 3459); and from the signification of a house, as good (n. 3720, 4982). Since in those chapters in Genesis which treat of the coming of the sons of Jacob, and of Jacob himself, into Egypt to Joseph, the subject in the internal sense was the initiation of the truths of the church into knowledges, and since the church is not established before that initiation has taken place, here therefore, according to the series of things in the internal sense, the establishment of the church is described, and how it is continually infested by such knowledges and falsities. For, though truths have been initiated and the church established with man, still such knowledges and falsities are continually rising up and assaulting what is of the church in him. It is this which is represented by Pharaoh and the Egyptians afflicting the sons of Israel, and being desirous to kill their infant boys. He who does 2
not know how it is with the assault of the truth of the church by such knowledges and falsities, with those who are of the church, in the other life, can in no wise believe that it is so. The man of the church when he comes into the other life, must be purified from such things as infest truths and goods; otherwise he cannot be raised up into heaven and be there in a society which has been purified from such things. If he were to be elevated thither before

this, he would be like a dense earthly vapor in a clear air, or as a black mote in a bright light. In order therefore that the man of the church recently from the world may be purified, he is kept in a state to be assailed by the knowledges which disagree with truths, and also by falsities, and this until those knowledges become of no account to him and are removed. This seldom takes place with man during his life in the body, but in the other life it takes place with those who are to be raised up into heaven, and this with much variety. From much experience, which would fill many pages if all were adduced, it has been given
3 me to know that it is so. These are the things which in the internal sense are described by the sons of Israel — that they were oppressed by the Egyptians, and were afterward delivered, and at last, after various states in the wilderness, were brought into the land of Canaan. That such is the way can in no wise be comprehended by those who believe that salvation is merely an introduction into heaven from mercy, that is granted to every one who from apparent trust, which is called faith, has thought that however he has lived, he will be saved, because the Lord has suffered for him. For, if salvation were only an introduction into heaven from mercy, all would be saved in the whole world; since the Lord, Who is mercy itself, desires the salvation of all, and the death or damnation of no one.

6640. *Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher.* That these signify the process from beginning to end, namely, of the establishment of the church, to be now described, is evident from the signification of the sons of Jacob, and also of the tribes named from them, as all things of good and of truth, that is, all things of love and of faith in the complex (see n. 3858, 3926, 3939, 4060, 6335) — but with variety according to the order in which they are named (see n. 3862, 3926, 3939, 4603 *et seq.*) — thus things innumerable, and all things of the Lord's church

and kingdom (n. 6337). But what they severally signify when named in this or another order, no one knows but the Lord alone, nor any one in heaven but from the Lord, where the truths and goods which are signified are manifested by lights with adjoined perception. Since the twelve 2
tribes represented the Lord's kingdom, and all things therein, therefore in order that those lights also might be represented, and thereby all the truths and goods of the church, twelve precious stones in their order were engraved and set in gold, one stone for each tribe, and this was called the breast-plate and was placed on Aaron's ephod, and from this by varying beams of light they received answers, to which was adjoined either a living voice, or an internal perception. Hence also it may be evident that the twelve tribes of Israel signify all the truths and goods of the Lord's kingdom and church in the complex, and this variously according to the order in which they are named. That they are here named in another order than that of birth, is plain from this, that Issachar and Zebulun are named before Dan and Naphtali, though the latter were born first; also Benjamin before Dan, Naphtali, Gad, and Asher, when yet Benjamin was born last; also that Gad and Asher are named last of all. Likewise in other parts of the Word they are named in still different orders.

6641. *And all the souls that came out of the thigh of Jacob.* That this signifies all things that were from the general truth, is evident from the signification of soul, as in the general sense man, here the man of the spiritual church — but in the internal sense soul is truth and good, because from this man is man (see n. 6605, 6626); and from the signification of thigh, as marriage love (n. 3021, 4277, 4280, 5050–5062); and as the thigh is marriage love, it is all love both celestial and spiritual (n. 3021, 4277, 4280, 4575). Hence to come out of the thigh signifies truth and good from the heavenly marriage, consequently the truth and good of the church, for these, when they are

genuine, are born of the heavenly marriage, which is of good and truth. That it means which were from the general truth, is evident from the representation of Jacob, as truth and also good in the natural, but in the general, because his sons are the distinct truths and goods in that general (n. 6637). That Jacob here represents truths in the general, is because the spiritual church is treated of, since this church begins from truths in the general, and by them is introduced to its good; for with the man of the spiritual church it is not known what spiritual good is, and so it is not acknowledged except by truth, inasmuch as he has no perception of truth from good, as the man of the celestial church has.

6642. *Were seventy souls.* That this signifies what is full, is evident from the signification of seventy, as what is full (see n. 6508).

6643. *And Joseph was in Egypt.* That this signifies that the celestial internal was in the natural, is evident from the representation of Joseph, as the celestial internal (see n. 5869, 5877, 6224); and from the signification of Egypt, as the natural (n. 6147, 6254). That the celestial internal was in the natural, where the knowledges are, and there disposed all things, was represented by Joseph's being made ruler over all the land of Egypt, and by his being set over the house of Pharaoh. This was represented because the subject in the internal sense is the establishment of a spiritual church; and because the natural could not be made a church, unless the celestial internal were there and did all things. But on this subject, see what has been said above (n. 6275, 6284, 6299, 6451, 6587).

6644. Verses 6, 7. *And Joseph died, and all his brethren, and all that generation. And the sons of Israel were fruitful, and increased, and multiplied, and became exceeding numerous; and the land was filled with them.* "And Joseph died" signifies that with the internal of the church it would now be different; "and all his brethren, and all

that generation" signifies also with the external in particular and in general. "And the sons of Israel were fruitful, and increased" signifies that the truths of the church increased as to good; "and multiplied, and became exceeding numerous" signifies that they increased most as to truths from good; "and the land was filled with them" signifies even to a full state of the church.

6645. *And Joseph died.* That this signifies that with the internal of the church it would now be different, is evident from the signification of dying, as the end of a former state and the beginning of a new one, thus that the state of the church would now be different — that dying is ceasing to be such, see above (n. 494, 6587, 6593), and that it is the end of a former representation (n. 3253, 3259, 3276, 6302); and from the representation of Joseph, as the internal (n. 6177, 6224). The state of the church, as it now is, is described in what follows in the internal sense; also the state of its external, which is signified by his brethren dying, and all that generation. When the church with 2
man is such, it undergoes successively new states; for as man is strengthened in the truth of faith and the good of charity, so he is introduced into other states, the former state then serving as a plane for the following state, and so on continually. Thus the man who is a church, or who is being regenerated, is continually led toward more interior things, thus interiorly into heaven. That it is so done is because the Lord from love, which is infinite because Divine, desires to draw man even to Himself, and so to bless him with all glory and happiness — as also is manifest from the Lord's words in John: *I pray . . . that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us. . . . The glory which Thou hast given Me I have given them, that they may be one even as We are one; I in them and Thou in Me. . . . Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory which Thou*

hast given Me; for . . . I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them (xvii. 21–24, 26). That these are words of Divine love toward all who
3 receive, is very obvious, and may be further evident from this, that the Lord appears in the other life as the Sun, and thereby fills the whole heaven with heat and light. The flame of that Sun is no other than the Divine love, and the light from it is the holy of love, which is the Divine truth. From this may be evident how great the love of the Lord is. This is now the reason that they who are of the church are led successively into new states, and thus continually more interiorly into heaven, consequently nearer to the Lord.

6646. *And all his brethren, and all that generation.* That this signifies with the external also in particular and in general, is evident from the representation of the sons of Jacob, who are here the brethren, as the truths of the church in the natural (n. 5403, 5419, 5427, 5458, 5512); thus its external; and from the signification of that generation, as the external of the church in general, for generation here involves the same as the brethren of Joseph, but in a relatively general sense.

6647. *And the sons of Israel were fruitful, and increased.* That this signifies that the truths of the church increased as to good, is evident from the representation of the sons of Israel, as spiritual truths (see n. 5414, 5879), and the church (n. 6637); from the signification of being fruitful, as increasing as to good (n. 43, 55, 913, 983, 2846, 2847, 3146); and from the signification of being increased, as further derivation; for when the church is established with man, then good continually increases and is extended, both in the internal and also toward and in the external. That with those of the spiritual church good increases by truths, has been often shown above; for the man of the spiritual church does not have perception, as the man of the celes-

tial church has, and therefore he does not know what the good of the church or spiritual good is, except by means of truths. Therefore when the man of the former church is being regenerated, truths are called forth by the Lord through the angels who are with him, and thereby he is led into good. But when the man is regenerated, then both truth and good together are called forth, and in this way he is led. With the man of the spiritual church, however, such as is the truth, such is the good, and hence such is the conscience, which is to him as perception, according to which he lives.

6648. *And multiplied, and became exceeding numerous.* That this signifies that they increased greatly as to truths from good, is evident from the signification of being multiplied, as increasing as to truths (see n. 43, 55, 913, 983, 2846, 2847); and from the signification of becoming numerous, as further derivation, thus the increase of truth continually. It is the increase of truth from good, because the establishment of the church is now treated of. For with the church in man the case is this: while it is being established, man is in truths and by them good increases; but when the church is established with him, then man is in good, and from good in truths, which then increase continually — but little indeed during his life in the world, because hindered by care for food and raiment and other things; but in the other life immensely, and this perpetually to eternity; for the wisdom which is from the Divine has no end. Thus angels are perfected continually, and thus all are perfected who become angels when they come into the other life; for everything which is of wisdom is of infinite extension, and the things of wisdom are infinite in number. From this it may be evident that wisdom can increase to eternity, and yet not advance far beyond the first degree; for the reason that the Divine is infinite, and that such is the case with what is from the infinite.

6649. *And the land was filled with them.* That this

signifies even to a full state of the church, is evident from the signification of being filled, as what is full; and from the signification of land, as the church (n. 82, 662, 1066, 1067, 1262, 1411, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577). By the land of Goshen, where the sons of Israel now were, is signified the church. That the church was there before the sons of Israel came into the land of Canaan, is evident from what follows, namely, that none of the plagues were there which were in other parts of Egypt, also that there was light there, when in other places there was darkness (Exod. x. 21–23), and that thus that land was quite separated from the rest of the lands in Egypt; and it is further evident from this, that by the land of Goshen is signified the middle or inmost in the natural (n. 5910, 6028, 6031, 6068), thus the church, for in the inmost of the natural is the spiritual church.

6650. Verses 8–14. *And there arose a new king over Egypt, who knew not Joseph. And he said unto his people, Behold, the people of the sons of Israel are many and numerous more than we. Come, let us use prudence with them; lest they multiply, and it come to pass that wars break out, and they join themselves also unto our enemies, and fight against us, and go up out of the land. And they set over them taskmasters, to afflict them with burdens. And they built for Pharaoh store cities, Pithom and Raamses. But according as they afflicted them, so they multiplied, and so they grew. And they were moved with loathing because of the sons of Israel. And the Egyptians made the sons of Israel to serve with rigor: and they made their life bitter with hard service, in clay, and in bricks, and in all service in the field, with all their service wherein they made them serve with rigor.* "And there arose a new king over Egypt" signifies knowledges separated, which are opposed to the truths of the church; "who knew not Joseph" signifies which were wholly alienated from the internal. "And he said unto his people" signifies subordinate knowl-

edges; "Behold, the people of the sons of Israel are many and numerous more than we" signifies that the truths of the church prevail over alienated knowledges. "Come, let us use prudence with them" signifies cunning; "lest they multiply, and it come to pass that wars break out" signifies that they will prevail if they increase; "and they join themselves also to our enemies, and fight against us" signifies that thus their companions who would bring evil would be strengthened; "and go up out of the land" signifies that thus the church shall be established. "And they set over them taskmasters" signifies falsities to compel them to serve; "to afflict them with burdens" signifies increased distress by servitude. "And they built for Pharaoh store cities" signifies doctrines from falsified truths in the natural, where alienated knowledges are; "Pithom and Raamses" signifies their quality. "But according as they afflicted them, so they multiplied" signifies that according to infestation truths increased; "and so they grew" signifies that they were confirmed. "And they were moved with loathing because of the sons of Israel" signifies greater turning away. "And the Egyptians made the sons of Israel to serve" signifies purpose of subjugating; "with rigor" signifies unmercifulness; "and they made their life bitter with hard service" signifies until the purpose of subjugating became infestation; "in clay, and in bricks" signifies by reason of the evils which they contrived, and the falsities which they devised; "and in all service in the field" signifies the purpose of subjugating, against what is of the church; "with all their service wherein they made them serve with rigor" signifies the purpose of subjugating by many unmerciful means.

6651. *And there arose a new king over Egypt.* That this signifies knowledges separated, which are opposed to the truths of the church, is evident from the representation of Pharaoh, who is here the king, as knowledge in general (see n. 6015). He is called a king, because a king in the

genuine sense signifies truth (n. 1672, 2015, 2069, 3670, 4581, 4966, 5044, 6148), and in the opposite sense falsity; and when Pharaoh is meant by the king, false knowledge is signified, that is, knowledge opposed to the truths of the church. Therefore a new king is named, for he who was king in Joseph's time, represented knowledge in agreement with the truths of the church. That Egypt stands for knowledges, here in particulars, may be seen above (see n. 6638).

6652. *Who knew not Joseph.* That this signifies which were wholly alienated from the internal, is evident from the signification of not knowing, as being alienated; for he who does not know truth, and does not wish to know it, is alienated from the truth of the church — that alienation is here signified is plain from what follows, for he severely and cruelly afflicted the sons of Israel, by whom is represented the church (n. 6637); and from the representation of Joseph as the internal (n. 6177, 6224). Knowledges alienated from the internal are opposed to the church; for good and truth which make the church, flow in through the internal; and if these are not received by the natural, the internal is closed, and so man is alienated from good and truth, and then no other knowledges which are in the natural are acknowledged as truths, but those which are false. These are then multiplied, and the truths themselves cast out.

6653. *And he said unto his people.* That this signifies subordinate knowledges, is evident from the signification of people, as truths, and in the opposite sense falsities (see n. 1259, 1260, 3295, 3581), here knowledges separated from truth, because it is the people of Egypt. That Egypt is knowledge may be seen above (n. 6638). That they are subordinate knowledges, is because it is said that the king said to his people. That by people are signified truths, is because in the Word they are called people who are under a king, and by a king is signified truth (n. 6651). By peo-

ple are signified truths, but they are meant who are in truths. Truths are spoken of abstractly because spirits and angels so think and speak, for thus they comprehend a subject in a universal manner, and at the same time singly the particulars belonging to it, without reflecting on any particular people who are in truths; which reflection would withdraw the mind from a universal idea, thus from breadth of view, consequently from wisdom. For determination of the thought to any particular people, as also to any one person, limits and confines the ideas, and turns them from seeing a subject as it is from one end to the other. As with the idea of people, so with other terms which in the internal sense signify things unlimited — as with a nation signifying good, with a king signifying truth, with a prince, primary truth, with a priest, good, and with a son, daughter, son-in-law, daughter-in-law, brother, sister, father, mother, and many other terms.

6654. *Behold, the people of the sons of Israel are many and numerous more than we.* That this signifies that the truths of the church prevail over alienated knowledges, is evident from the representation of the sons of Israel, as the truths and goods of the church (see n. 6647); from the signification of many and numerous, as to prevail — that to be multiplied, or to become many and numerous, is spoken of truth, may be seen also above (n. 6648); and from the representation of the king of Egypt and his people, who are here meant by, more than we, as alienated knowledges (as above, n. 6652). Hence it is plain that by, Behold, the people of Israel are many and numerous more than we, is signified that truths prevail over alienated knowledges.

6655. *Come, let us use prudence with them.* That this signifies cunning, is evident from the signification of prudence, when spoken of the evil, who are alienated from truth and good, as cunning — for what the evil do from cunning, and also from fraud, they call prudence. Of cun-

ning which is signified by prudence, something may here be related. All who are in evil call cunning prudence, and place intelligence and wisdom in nothing else. They who are such in the world become worse in the other life, and there act continually from cunning in opposition to goods and truths; and those are recognized as intelligent and wise among them who seem to themselves able to weaken and destroy truths by falsities, by whatever art or wickedness it is done. From this it may be evident what is the quality of men within the church when they make prudence to consist in cunning — that they have communication with the hells. Those who are true men of the church are so far removed from cunning that they wholly abhor it; and those of them who are as angels, are willing if it were possible that their minds should be open, so that what they think may be manifest to every one; for they purpose nothing but good toward their neighbor, and if they see evil in any one they excuse it. It is otherwise with those who are in evil; they are afraid lest anything which they think and will should show itself; for they purpose nothing but evil to the neighbor, and if good, it is for the sake of self; and if they do good, it is only in outward form, that they may appear good for the sake of gain and honor; for they know that what is good and true, just and equitable, and also honorable, has a strong latent power of attracting minds, even of the wicked.

6656. *Lest they multiply, and it come to pass that wars break out.* That this signifies their prevailing if they increase, is evident from the signification of being multiplied, as increasing as to truths (see n. 43, 55, 913, 983, 2846, 2847); and from the signification of wars, as combats concerning truths and falsities, or spiritual combats (n. 1664, 2686); and because it follows that "they join themselves also unto our enemies," their prevailing in those combats is signified.

6657. *And they join themselves also unto our enemies,*

and fight against us. That this signifies that so their companions will be strengthened who bring evil, is evident from the signification of joining themselves, as being strengthened — for armies when a multitude is joined to them are strengthened; from the signification of enemies, as companions who are fellow-soldiers; and from the signification of fighting against us, as bringing evil — for when any one is fought against, evil is brought upon him so far as it cannot be resisted. The case is this: there is around every man and every good spirit, a general sphere of impulses from hell, and a general sphere of impulses from heaven. The sphere from hell is one of impulses to do evil and to destroy; and the sphere from heaven is one of impulses to do good and to save (see n. 6477). These are general spheres; in like manner there are particular spheres around each man, for spirits from hell are with him, and angels from heaven (n. 5846–5866, 5976–5993). Hence man is in equilibrium and has liberty of thinking and willing evil, and liberty of thinking and willing good. When therefore 2
the man of the church comes into temptation, which takes place when he is remitted into his evil, there is then a combat around him between the spirits from hell and the angels from heaven (n. 3927, 4249, 5036), which combat lasts so long as the man is kept in his evil. In this combat it sometimes appears to the spirits from hell that they conquer, and then they rush upon him; sometimes that they are conquered, and then they withdraw, because they fear lest more angels from heaven should join against them, and so they should be cast down into hell, whence they should not again come forth — which also is the case when they are conquered. This is what is meant by their prevailing if they increase, and by the companions being strengthened who would bring evil upon them. Spirits from hell 3
when they fight against angels, are in the world of spirits, and in freedom there (n. 5852). From these things it may now be evident what is meant in the internal sense by the

sons of Israel being so infested and oppressed by the Egyptians, and by their being multiplied the more they were infested; and by Jehovah, that is, the Lord, fighting for them, and restraining the Egyptians by plagues, and at length overwhelming them all in the Red Sea.

6658. *And go up out of the land.* That this signifies that thus the church shall be established, is evident from the signification of going up, as being raised, namely, toward the interior things of the church (see n. 3084, 4539, 4969, 5406, 5817, 6007); and from the signification of land, here the land of Goshen, as the church — of which above (n. 6649). To be raised toward interiors, which is signified by going up out of the land and coming into the land of Canaan, means that the church will be established. The church indeed is established with man when he does good from affection; yet it is not fully established until he has fought against evils and falsities, thus until he has endured temptations; after this he becomes truly a church, and then is introduced into heaven, which is represented by leading the sons of Israel into the land of Canaan.

6659. *And they set over them taskmasters.* That this signifies falsities to compel them to serve, is evident from the signification of masters as primary truths (see n. 1482, 2089, 5044); here in the opposite sense primary falsities; and from the signification of tasks, to which they were driven by the masters set over them, as servitude (see n. 6394).

6660. *To afflict them with burdens.* That this signifies increased distress by servitude, is evident from the signification of afflicting, as increased distress; and from the signification of the burdens, which were tasks, as servitude.

6661. *And they built for Pharaoh store cities.* That this signifies doctrines from falsified truths in the natural where alienated knowledges are, is evident from the signification of cities, as doctrines in both senses (see n. 402, 2449, 2943, 3216, 4492, 4493); from the signification of

storehouses, as falsified truths — of which presently; and from the representation of Pharaoh, as the natural (n. 5160, 5799, 6015); that alienated knowledges are there, may be seen above (n. 6651, 6652). That the store cities which the people of Israel built for Pharaoh are doctrines from falsified truths, is because they who are in knowledges alienated from truth, who are here signified by Pharaoh and the Egyptians, pervert and falsify all the truths of the church, and make for themselves doctrines from the truths so perverted and falsified. The term by which in the 2
original tongue storehouses are expressed, signifies also arsenals, and likewise treasuries, which, in the internal sense, are of a nearly similar signification. For, storehouses are places where provision is collected, and by provision is signified truth (n. 5276, 5280, 5292, 5402), and, in the opposite sense, falsity; but arsenals are places where arms of war are stored, by which is signified what relates to truth fighting against falsities, and in the opposite sense what relates to falsity fighting against truths (n. 1788, 2686). Treasuries are places where wealth is stored, and by wealth and riches are signified knowledges of good and truth (see n. 4508), in the opposite sense knowledges of evil and falsity; thus by store cities, or arsenals, or treasuries, are signified in general doctrines from falsified truths.

6662. *Pithom and Raamses.* That this signifies their quality, namely, of doctrines from falsified truths, is evident from names in the Word, as the quality and state of the subject.

6663. *But according as they afflicted them, so they multiplied.* That this signifies that truths grew according to infestations, is evident from the signification of afflicting, as infestation; and from the signification of being multiplied, as increasing in truths — of which above (n. 6656). How these things are shall be told, because without experience of what is done in the other life, no one can now know them. Most spirits who come from the world and

have lived the life of the commandments of the Lord, before they can be taken up into heaven and joined to societies there, are infested by the evils and falsities pertaining to them, to the end that these may be removed (see n. 6639); for there are impurities which they have contracted in the life of the body, that in nowise agree with heaven. The infestations take place by their being let down into their own evils and falsities, and while in them spirits who are in like evils and falsities are present, and labor by every means to lead them away from truth and good. But still they are not let down so deeply into their evils and falsities that the influx through the angels from the Lord may not prevail; and the balance is maintained with exactness. The purpose of this is, that he who is infested may seem to himself to be in freedom, and thus to fight against the evils and falsities of himself, with acknowledgment, however, if not at the time, yet afterward, that all the power of resisting was from the Lord (n. 1937, 1947, 2881, 5660). When this is done, not only are the truths and goods confirmed which had been implanted before, but more are inseminated, this being the result of every spiritual combat
2 in which the combatant is victorious. That it is so is also plain from common experience; for he who defends his opinion against others who attack it, confirms himself the more in his opinion, and then also finds other confirmations of it, which he had not before seen, as likewise others which invalidate the opposite. Thus he strengthens himself in his own opinion, and also illustrates it with further particulars. This is still more perfectly the case with spiritual combats, because the combat takes place in the spirit, and concerns goods and truths; and especially because the Lord is present and leads by the angels, for the contest is concerning eternal life and salvation. It is common in such combats for the Lord to turn into good all the evils which the hells purpose; wherefore it is not permitted to bring forth more nor others than can be turned into good,

suited to him who is in combat. The reason of this is that the Lord's kingdom is a kingdom of uses, and therefore nothing can be done there but what produces good. From this it may now be evident how it is to be understood that truths increase according to infestations, which are signified by, as they afflicted them, so they multiplied.

6664. *And so they grew.* That this signifies that they, namely, truths, were confirmed, is evident from the signification of growing, when it is predicated of truths multiplied by means of infestations from evils and falsities, as being confirmed; for no other truths remain than those which are confirmed; wherefore as many as are the truths confirmed, by so many are they increased. That truths are confirmed by infestation, may be seen just above (n. 6663).

6665. *And they were moved with loathing because of the sons of Israel.* That this signifies greater turning away, is evident from the signification of being moved with loathing, as turning away, in the present case greater turning away, because they were still more multiplied and increased by afflictions.

6666. *And the Egyptians made the sons of Israel to serve.* That this signifies the purpose of subjugating, is evident from the signification of making to serve, as subjugating — here the purpose of subjugating, because they are in the continual effort of subjugating, but in no wise prevail against the good; and from the signification of the Egyptians, as knowledges separated, which are opposed to the truths of the church (see n. 6651); and from the signification of the sons of Israel as the church (n. 6637). Hence it is evident that by the Egyptians causing the sons of Israel to serve, is signified the purpose of subjugating, by those who are in knowledges separated, which are opposed to the truths of the church. As to the nature of 2
the purpose of subjugating, it has also been given me to know what it is with the wicked who are from hell. Their effort and purpose of subjugating those who are in good

and truth is such as cannot be described; for they use all malice, all cunning and fraud, all deceit, and cruelty, so great and of such nature that if they were told only in part, hardly any one in the world could believe — so cunning and artful are their devices, and so execrable. In a word they are such that they can in no way be resisted by any man, nor even by any angel, but by the Lord alone. The reason they have such an endeavor and purpose is, that all the enjoyment of their life, thus their life itself, consists in doing evil; and therefore nothing else occupies their thoughts, consequently they purpose nothing else. They can do no good whatever, because it is repugnant to them;
3 if they do good, it is for the sake of self, thus to self. With such the hells at this day are immensely increased, and, what is wonderful, especially from those who are within the church, on account of the cunning, deceit, hatred, revenge, and adultery, which abound there more than elsewhere; for within the church cunning is now esteemed ingenious, and adultery honorable, and they who think otherwise are laughed at. This state at this day within the church is a sign that its last time is at hand, for *Except those days should be shortened, there should no flesh be saved* — according to the Lord's words in Matthew (xxiv. 22); since indeed all evil is contagious and infectious like leaven in dough, and so at length infects all.

6667. *With rigor.* That this signifies unmercifulness may be evident without explication; for they who have just been treated of have no mercy, because they have no love for the neighbor, but only love for self. The love for the neighbor which they appear to have, is nothing but self-love; for so far as another favors them, that is, so far as he is their own, so far he is loved; but so far as he does not favor, or so far as he is not their own, so far he is rejected; and if he had been a friend before, so far he is hated. Such things lie concealed in self-love, nor do they show themselves in the world, but in the other life, where

they burst forth. The reason that they there burst forth is, that externals are there taken away, and then it is plain what a man has been inwardly.

6668. *And they made their life bitter with hard service.* That this signifies until the purpose of subjugating became infestation, is evident from the signification of the life being rendered bitter, as becoming infested; and from the signification of servitude, as subjugation, here the purpose of subjugating — as above (n. 6666).

6669. *In clay, and in bricks.* That this signifies on account of the evils which they contrived, and the falsities which they devised, is evident from the signification of clay, as good, and in the opposite sense evil — of which in what follows; and from the signification of bricks, as the falsities which they devise (see n. 1296) — as to the evils and falsities which the infernals contrive and devise, see above (n. 6666). That clay is evil from which is falsity, is plain from these passages in the Word — in Isaiah: *The wicked are like the troubled sea, when it cannot rest, and its waters cast up mire and clay,* (lvii. 20) — mire being falsity from which is evil, and clay evil from which is falsity. In Jeremiah: *Thy feet are sunk in the clay, they are turned* 2
away back (xxxviii. 22). The feet sunk in the clay, are the natural sunk in evil. In Nahum: *Draw thee water for the siege, strengthen thy fortresses: go into the mire, and tread the clay, repair the brick-kiln. There shall the fire devour thee, and the sword shall cut thee off* (iii. 14, 15) — where treading the clay stands for thinking from evil what is false. In Habakkuk: *He shall say, Woe to him that increaseth that which is not his! how long? and that ladeth himself with clay! Shall they not rise up suddenly that shall bite thee?* (ii. 6, 7) — to lade himself with clay standing for evil. In David: *Jehovah . . . brought me up* 3
also out of a pit of devastation, out of the miry clay, and He set my feet upon a rock (Ps. xl. 2). Again: *I sink in deep clay where there is no standing, I am come into deep*

waters, and the floods overwhelm me. . . . Deliver me out of the clay, that I sink not . . . and out of the deep waters . . . and let not the deep swallow me up (Ps. lxix. 2, 14, 15) — clay standing for evil from which is falsity. In Isaiah: *He shall come upon the rulers as upon clay, and*
4 *as the potter treadeth the mire* (xli. 25). But clay stands for good in the following passages — in Isaiah: *But now, O Jehovah, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand* (lxiv. 8) — where clay stands for the man of the church who is being formed, thus for the good of faith by which
5 man is formed, that is, reformed. So in Jeremiah: Jehovah said to Jeremiah, *Arise, and go down to the potter's house, and there I will cause thee to hear My words. Then I went down to the potter's house, and, behold, he wrought his work on the wheel, but the vessel was marred which he made, as clay in the hand of the potter, and he turned and made it another vessel, as was right in the eyes* of the potter to make it. Then the word of Jehovah came to me saying, Cannot I do with you, O house of Israel, as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in My hand, O house of Israel* (xviii. 1–6). The house of Israel stands for the church which was to be formed; and since formation is done by the good of charity and the truth of faith, and these are signified by clay and the potter's vessel, therefore the prophet was ordered to go into the potter's house, which would not have been unless those things had been signified by clay and the potter's
6 vessel. Jehovah, or the Lord, is also called a potter, and man who is reformed is called clay, in other passages (as in Isaiah, xxix. 15, 16; xlv. 9: Job x. 9; xxxiii. 6). When the Lord made clay of the spittle, and anointed the eyes of the man born blind, and commanded him to wash in the pool of Siloam, whereby he that was blind was made to see (John ix. 6, 7, 11), it was for the reason that the

* The Latin has *in manu.*

reformation of man was represented, who is born in ignorance of truth, and reformation is made through the good of faith, which is clay.

6670. *And in all service in the field.* That this signifies the purpose of subjugating, against what is of the church, is evident from the signification of service, as the purpose of subjugating (see n. 6666), and from the signification of field, as the church (n. 2971, 3766).

6671. *With all their service wherein they made them to serve with rigor.* That this signifies the purpose of subjugating by many unmerciful means, is evident from the signification of service, as the purpose of subjugating (see n. 6666, 6668, 6670) — and because it is said with all service, by many means is meant; and from the signification of rigor, as what is unmerciful (n. 6667).

6672. Verses 15–21. *And the king of Egypt said to the midwives of the Hebrew women, of whom the name of the one was Shiphrah, and the name of the other Puah: and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; and if it be a daughter, then she shall live. And the midwives feared God, and did not as the king of Egypt spake to them, and they saved the boys alive. And the king of Egypt called the midwives, and said unto them, Why do ye do this thing, and save the boys alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and have brought forth before the midwife come unto them. And God did good to the midwives; and the people multiplied and became very numerous. And it came to pass, because the midwives feared God, that He made them houses.* "And the king of Egypt said to the midwives of the Hebrew women" signifies influx from knowledges separated into the natural, where the true knowledges of the church are; "of whom the name of the one was Shiphrah, and the name of the other Puah" signifies the quality and

state of the natural where knowledges are; "and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools" signifies apperception of truth and good flowing in from the internal into knowledges; "if it be a son, then ye shall kill him" signifies if truth, that they should destroy it, so far as they could; "and if it be a daughter, then she shall live" signifies that they should not do so if it be good. "And the midwives feared God" signifies that true knowledges were guarded because from the Divine; "and did not as the king of Egypt spake to them" signifies that it was not so done, as they who were in falsities purposed; "and they saved the boys alive" signifies that truths because of good were preserved. "And the king of Egypt called the midwives" signifies that they who were in falsities conspired against those who were in true knowledges in the natural; "and said unto them, Why do ye do this thing, and save the boys alive" signifies anger that truths were not destroyed. "And the midwives said unto Pharaoh" signifies apperception concerning those true knowledges in the natural; "Because the Hebrew women are not as the Egyptian women" signifies that the knowledges of the church are not like the knowledges opposed to them; "for they are lively" signifies that spiritual life is in them; "and have brought forth before the midwife come unto them" signifies that the natural has no knowledge before they have life. "And God did good to the midwives" signifies that the natural is blessed by the Divine; "and the people multiplied and became very numerous" signifies that truths therein were produced continually, and so increased. "And it came to pass, because the midwives feared God" signifies, because true knowledges were guarded by the Divine; "that He made them houses" signifies that they were arranged into the heavenly form.

6673. *And the king of Egypt said to the midwives of the Hebrew women.* That this signifies influx from knowl-

edges separated into the natural, where the true knowledges are which are of the church, is evident from the signification of saying, as influx (see n. 5743, 6291); from the signification of the king of Egypt, as knowledges separated which are opposed to the truths of the church (n. 6651); from the signification of midwives, as the natural (n. 4588, 4921); and from the signification of the Hebrews, as the things of the church (n. 5136, 5236); thus also true knowledges which are of the church. That midwives are the natural, is because the natural receives what flows in from the internal, and so serves as a midwife.

6674. *Of whom the name of the one was Shiphrah, and the name of the other Puah.* That this signifies the quality and state of the natural where knowledges are, is evident from the signification of name, as quality (see n. 144, 145, 1896, 2009), and also state (n. 1946, 2643, 3422, 4298); for all names in the Word signify things, and comprehend in sum the particulars of the subject, thus its quality and state; here therefore the names Shiphrah and Puah signify the quality and state of the natural where true knowledges are, because this is the subject treated of, as is plain from what precedes (n. 6673). He who does not know that a name means the quality and state of the subject, may suppose that where a name is mentioned, the name merely is meant; thus when the Lord speaks of His name, that it is merely the name, when yet it is the quality of worship, that is, the all of faith and charity by which He is to be worshipped — as in Matthew: *Where two or three are gathered together in My name, there am I in the midst of them* (xviii. 20). Here the name is not meant, but worship from faith and charity. In John: *As many as received Him, to them gave He power to become the sons of God, to those that believed in His name* (i. 12) — where again the name means faith and charity, whereby the Lord is worshipped. Again: *These things are written that ye may believe that Jesus is the Christ, the Son of God, and that*

believing ye may have life in His name (xx. 31) — where
3 the sense is the same. Again: *If ye shall ask anything in My name, I will do it* (xiv. 13, 14), and in another place: *Whatsoever ye shall ask the Father in My name, He will give it you* (xv. 16; xvi. 23, 24). Here it is not meant that they should ask the Father in the Lord's name, but that they should ask the Lord Himself; for there is no approach to the Divine Good, which is the Father (see n. 3704), except through the Lord's Divine Human — as is also known in the church. Therefore to ask the Lord Himself, is to ask according to the truths of faith, and whatever is asked according to those truths is granted — as He Himself says in the previous passage from John: *If ye shall ask anything in My name, I will do it* (xiv. 14). This may be further evident from the fact that the Lord is the name of Jehovah, as thus said in Moses: *I send an Angel before thee, to keep thee in the way. . . . Take heed of Him, and hear His voice; provoke Him not . . . for*
4 *My name is in the midst of Him* (Exod. xxiii. 20, 21). In John: *Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again* (xii. 28). Again: *I have manifested Thy name unto the men whom Thou gavest Me out of the world. . . . I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them* (xvii. 6, 26). From these passages it is plain that the Lord as to the Divine Human is the name of Jehovah, or His whole nature; hence from the Divine Human is all Divine worship, and it is this which is to be worshipped; for thus is worshipped the Divine Itself, to which no thought reaches otherwise, and if there be no
5 thought, there is no conjunction. That the name of the Lord is everything of faith and love, by which the Lord is to be worshipped, is still more plain from the following passages: *Ye shall be hated of all men for My name's sake* (Matt. x. 22). Again: *Whoso shall receive one such little*

child in My name receiveth Me (xviii. 5). Again: *Everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold* (xix. 29). Again: *They cried, Hosanna to the son of David; Blessed is He that cometh in the name of the Lord* (xxi. 9). And in Luke: *Verily I say unto you, Ye shall not see Me henceforth until the time come when ye shall say, Blessed is He that cometh in the name of the Lord* (xiii. 35). In Mark: *Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward* (ix. 41). In Luke: *The seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy name.* . . . Jesus said unto them, *In this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven* (x. 17, 20). Names 6
written in heaven do not mean their names, but the quality of their faith and charity. So is it with names written in the book of life, in the Apocalypse: *Thou hast a few names even in Sardis which have not defiled their garments.* . . . *He that overcometh shall be clothed in white garments, and I will not blot his name out of the book of life, and I will confess his name before My Father and before His angels* (iii. 4, 5). Likewise in John: *He that entereth in by the door is the Shepherd of the sheep.* . . . *And He calleth His own sheep by name* (x. 2, 3). And in Exodus: *Jehovah said unto Moses* . . . *I know thee by name* (xxxiii. 12, 17). And again in John: *Many believed on His name, when they saw His signs which He did* (ii. 23). Again: 7
He that believeth on Him is not judged, but he that believeth not is judged already, because he hath not believed on the name of the only begotten Son of God (iii. 18). In Isaiah: *They shall fear the name of Jehovah from the west* (lix. 19). In Micah: *All people walk every one in the name of his God, and we will walk in the name of Jehovah our God* (iv. 5). And in Moses it is said that they were to

worship Jehovah God in the place which He should choose, and should *put His name there* (Deut. xii. 5, 11, 14: also in Isa. xviii. 7: Jer. vii. 12: and in several other passages; as Isa. xxvi. 8, 13; xli. 25; xliii. 7; xlix. 1; l. 10; lii. 5; lxii. 2: Jer. xxiii. 27; xxvi. 16: Ezek. xx. 14, 44; xxxvi. 21–23: Micah v. 4: Mal. i. 11: Deut. x. 8: Apoc. ii. 17; iii. 12; xiii. 8; xiv. 11; xv. 2; xvii. 8; xix. 12, 13, 16;
8 xxii. 3, 4). That the name of Jehovah is all by which He is worshipped, thus in the supreme sense all that proceeds from the Lord, is evident from the benediction — *Jehovah bless thee and keep thee, Jehovah make His face to shine upon thee, and be gracious unto thee; Jehovah lift up His countenance upon thee, and give thee peace. So shall they put My name upon the sons of Israel* (Num. vi. 23–27). From this it is now clear what is meant by this commandment of the Decalogue — *Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain* (Exod. xx. 7); also by *Hallowed be Thy name*, in the Lord's prayer (Matt. vi. 9).

6675. *And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools.* That this signifies apperception of truth and good flowing in from the internal into the knowledges of the church, is evident from the signification of midwifery, as the reception of good and truth flowing in from the internal into the natural — for the natural is a midwife, so far as it receives the influx (see n. 4588, 6673); from the signification of Hebrew women, as things of the church (n. 5136, 5236); from the signification of seeing, as apperception (n. 2150, 3764, 4567, 4723, 5400); and from the signification of stools, as those things in the natural which receive the goods and truths flowing in from the internal, thus true knowledges, for these receive. Hence it is plain that by the words, "When ye do the office of a midwife to the Hebrew women, and see them upon the stools," is signified

the apperception of truth and good flowing in from the internal into the knowledges of the church, which are in the natural.

6676. *If it be a son, then ye shall kill him.* That this signifies, if truth, that they should destroy it so far as they could, is evident from the signification of son, as truth (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of killing, as destroying, for it is said of truth. But they were to destroy only so far as they could, inasmuch as the wicked are not able to destroy truths with the good.

6677. *And if it be a daughter, then she shall live.* That this signifies that they should not do so if it be good, is evident from the signification of a daughter, as good (see n. 489–491, 2362); and from the signification of living, as not to be destroyed. The reason why the king of Egypt said that a son should be slain, but not a daughter, is plain from the internal sense, which is that they should attempt to destroy truth, but not good; for when the infernals infest, it is then permitted them to attack truths, but not goods. The reason is, that truths are such that they can be assaulted, but not goods, these being protected by the Lord; and when the infernals attempt to attack goods, they are cast down deep into hell, for they cannot withstand the presence of good, inasmuch as in all good the Lord is present. Hence angels, because they are in good, have such power over infernal spirits that one angel can subdue thousands of them. It is to be known that there is life in good, for good is of love, and love is the life of man. If evil, which is of self-love and the love of the world, and which appears good to those who are in those loves, assaults the good which is of heavenly love, the life of the one fights against the life of the other; and since the life from the good of heavenly love is from the Divine, therefore the life from the love of self and the world then, if it comes into collision with the former, begins to be extinguished, being suffocated. Thus they are tortured like

those who are in the agonies of death, and therefore they cast themselves headlong into hell, where they again recover their life (n. 3938, 4225, 4226, 5057, 5058). This is also the reason that good cannot be assaulted by evil genii and spirits, and thus that they dare not destroy good. It is otherwise with truth, which has not life in itself, but from good, that is, through good from the Lord.

6678. *And the midwives feared God.* That this signifies that true knowledges, because from the Divine, were guarded, is evident from the signification of fearing God, as guarding what the Divine has commanded — for they who fear God guard or keep the commandments, but since all holy fear, and hence obedience and keeping the commandments, are from the Divine, and not at all from man, therefore by their fearing God is signified that they were guarded by the Divine; and from the signification of midwives, as the natural where true knowledges are (n. 4588, 6673, 6675).

6679. *And did not as the king of Egypt spake to them.* That this signifies that it was not done as they who were in falsities purposed, is evident from the signification of their not doing as he spake, which is that it was not so done as they purposed, namely, that they were not able to destroy the truths which are signified by sons, but that they purposed to destroy them as they might be able (see n. 6676); and from the signification of the king of Egypt, as knowledge separated, which is opposed to the truth of the church (see n. 6651), thus falsity, for that knowledge is falsity.

6680. *And they saved the boys alive.* That this signifies that truths, because of good, were preserved, is evident from the signification of saving alive, as preserving; and from the signification of sons, here called boys, as truths (see n. 6676). Sons are here called boys because by boys is signified the good of innocence (430, 2782, 5236); and therefore boys here are truths which are of good.

6681. *And the king of Egypt called the midwives.* That

this signifies that they who are in falsities conspired against those who are in true knowledges in the natural, is evident from the signification of calling, as here conspiring, for the reason of the call was to destroy truths, but the plot was made futile because the truths were guarded by the Divine, which is signified by the midwives fearing God (n. 6678) — the wicked also in the other life, who infest the good, really conspire together, which it has been given me to know from experience; and from the signification of the king of Egypt, as those who are in falsities — of which just above (n. 6679); and from the signification of midwives, as the natural wherein are true knowledges (n. 4588, 6673, 6675, 6678). Hence it is plain that by the king of Egypt calling the midwives, is signified that they who are in falsities conspired against those who are in true knowledges in the natural.

6682. *And said unto them, Why do ye do this thing, and save the boys alive?* That this signifies anger because truths were not destroyed, is evident from the signification of, Why do ye do this thing? as words of chiding, thus of anger; from the signification of saving alive, as not to destroy (see n. 6677, 6680); and from the signification of boys, as truths which are of good (n. 6680).

6683. *And the midwives said unto Pharaoh.* That this signifies apperception concerning those true knowledges in the natural, is evident from the signification of saying in the historic parts of the Word, as apperception — of which often above; from the signification of midwives, as true knowledges in the natural (n. 6681); and from the representation of Pharaoh, as false knowledges in general (see n. 6679, 6682).

6684. *Because the Hebrew women are not as the Egyptian women.* That this signifies that the knowledges of the church are not such as are the knowledges opposed to them, is evident from the signification of the Hebrew women, as the things of the church (see n. 5136, 5236, 6673, 6675);

and from the signification of the Egyptian women, as such things as are opposed to the things of the church, which are knowledges, as is plain from what goes before; also from the signification of Egypt, as knowledges (n. 6638), here knowledges opposed to the true knowledges of the church. That women are the things of the church, may be seen above (n. 252, 253).

6685. *For they are lively.* That this signifies that spiritual life is in them, is evident from the signification of living, as spiritual life (see n. 5890), here spiritual life in the things of the church, which are signified by Hebrew women. What spiritual life is, has been repeatedly told above, but because few at this day know what it is, it may here be briefly explained further. The spiritual in its first origin is the Divine truth proceeding from the Lord's Divine Human; which truth has in it Divine good, because the Divine truth comes forth from the Lord's Divine Human which is Divine good. This Divine truth, in which is Divine good, is the spiritual itself in its origin, and is life itself which fills heaven, yea, which fills the universe; and where there is a subject for it, there it flows in. But in its subjects it is varied according to their form. In the subjects which agree with good, it presents spiritual life; but in the subjects which disagree with good, it presents life opposed to spiritual life, which in the Word is called death. From this it is now plain what spiritual life is, namely, that it is to be in truths from good, which proceed from the Lord.

6686. *And have brought forth before the midwife come unto them.* That this signifies that the natural does not know them before they have life, that is, the true knowledges which are of the church, is evident from the signification of midwife, as the natural in which are the true knowledges which are of the church (see n. 6681); and from the signification of bringing forth, as what is of faith and charity (n. 3860, 3868, 3905, 3915); thus what is of spiritual life. That the natural does not know, is signified

by the words, before the midwife come unto them. In regard to the natural not knowing before the true knowledges have life, the case is this: the true knowledges in the natural have all their life from the good which flows in through the internal; when good flows in, the natural does not know it at all, because the natural is in comparative obscurity. That it is in obscurity is because it is in the light of the world, and hence at the same time in worldly things, into which when the light of heaven flows in, there comes obscure perception; and also because in the natural there are general things which do not perceive particulars; for the more general anything is, the less it perceives particulars, and hence the less it perceives what takes place in itself; and moreover in the natural there are not goods and truths themselves, but their representatives. Hence now it is, that the natural does not know when true knowledges have life, consequently when and how regeneration goes on — according to the Lord's words in John: *The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit* (iii. 8). By the natural is meant the external man, which is also called the natural man.

6687. *And God did good to the midwives.* That this signifies the natural blessed by the Divine, is evident from the signification of doing good, when it is said of God, as blessing; and from the signification of midwives, as the natural where true knowledges are (see n. 4588, 6673, 6675, 6678).

6688. *And the people multiplied and became very numerous.* That this signifies that truths were brought forth therein continually, and thus increased, is evident from what was said above (see n. 6648), where are like words. That people is predicated of truths, may be seen above (n. 1259, 1260, 3295, 3581).

6689. *And it came to pass, because the midwives feared*

God. That this signifies because true knowledges were guarded by the Divine, is evident from what was said above (n. 6678), where like words occur.

6690. *That He made them houses.* That this signifies that they, namely, the true knowledges in the natural, were arranged into the heavenly form, is evident from the signification of house, as the natural mind (n. 4973, 5023), thus the things of that mind, which here, because midwives are spoken of, are true knowledges in the natural (n. 6687); therefore to make houses for them is to arrange them into order, and they are arranged into order when into the heavenly form. That such is the signification of making them houses, cannot easily be known, unless it be known how the case is with true knowledges of the natural mind, wherefore it shall briefly be told. Knowledges in the natural are arranged into continuous series, whereof one series coheres with another, and so all cohere together, according to various affinities and relationships; and in this respect they are not unlike families and their generations, for one is born from another, and thus they are produced. Hence the things of the mind, which are goods and truths, were by the ancients called houses, the good ruling therein being named father, and the truth joined to that good, mother, and the derivations thereof sons, daughters, sons-in-law, daughters-in-law, and so forth. But the arrangement of true knowledges in the natural varies with every man; for the ruling love gives them their form, this love being in the midst, and arranging everything around it. Next to itself it places those things which most agree with it, and everything else in order according to agreement; hence the knowledges have their form. If heavenly love rules, then all things are arranged by the Lord into the heavenly form, which form is like that of heaven, and is thus the form of the good of love itself. Into this form truths are arranged, which, when so arranged, make one with good; and then when the one is aroused by the Lord, the other is aroused,

that is, when what is of faith is aroused, what is of charity is aroused, and *vice versa*. Such is the arrangement which is signified by God's making houses for the midwives.

6691. Verse 22. *And Pharaoh commanded all his people, saying, Every son that is born, ye shall cast him into the river, and every daughter ye shall save alive.* "And Pharaoh commanded all his people" signifies general influx into the knowledges opposed to the truths of the church; "saying, Every son that is born, ye shall cast him into the river" signifies that all truths which appear, they should immerse in falsities; "and every daughter ye shall save alive" signifies that they should not assault good.

6692. *And Pharaoh commanded all his people.* That this signifies general influx into the knowledges opposed to the truths of the church, is evident from the signification of commanding, as influx (see n. 5486, 5732); here general influx, because the command was from Pharaoh, by whom is represented knowledge in general (see n. 6015); and from the signification of his people, as knowledges opposed to the truths of the church. That the Egyptians, who are the people here, are knowledges, has been often shown above (see n. 6838). That by the Egyptians are signified knowledges opposed to the truths of the church, is because the representatives and significatives of the Ancient Church, which church had also been with them, were there turned into magic; for by the representatives and significatives of the church of that time there was communication with heaven. This communication was with those who lived in the good of charity, and was opened with many; while with those who did not live in the good of charity, but in its opposites, open communication was sometimes given with evil spirits, who perverted all the truths of the church, and with them destroyed its goods, whence came magic. This may likewise be manifest from the hieroglyphics of the Egyptians, which they also used in sacred things, for by them they signified spiritual things, and perverted Di-

2 vine order. Magic is nothing but the perversion of order, and is especially the abuse of correspondences. It is order that the goods and truths which proceed from the Lord, should be received by man. When this is done, there is order in every thing which man purposes and thinks; but when man does not receive goods and truths according to the order which is from the Lord, but believes that all things flow of blind chance, and that if there be anything of determination, it is of his own prudence, he perverts order; for the things of order he applies to himself, that he may provide for self alone, and not for his neighbor, only so far as his neighbor benefits him. Hence, what is wonderful, all who have firmly persuaded themselves that all things are of their own prudence, and nothing of the Divine providence, are in the other life most prone to magic, and so far as they can, they acquire it; especially those who, because of trusting to themselves, and ascribing everything to their own prudence, have contrived various arts and devices to raise themselves above others. Such when judged in the other life, are cast down toward the hells of magicians, which are in the plane beneath the soles of the feet to the right a little in front, extended to a great distance, in the lowest depths of which are the Egyptians. Hence then it is that by Pharaoh, the Egyptians, and Egypt, are signified knowledges opposed to the truths of the
3 church. Lest therefore the representatives and significatives of the church should be longer turned into magic, the Israelitish people was taken, with whom the representatives and significatives of the church might be restored; which people were such that they could not make anything magical therefrom, because they were altogether in externals, and had no belief in anything internal, still less in any thing spiritual. With people of such a character magic cannot exist, such as was with the Egyptians.

6693. *Saying, Every son that is born, ye shall cast him into the river.* That this signifies that all truths which ap-

pear they should immerse in falsities, is evident from the signification of a son, as truth (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of river, as what is of intelligence (n. 108, 109, 2702, 3051), here in the opposite sense, things contrary, thus falsities. That to cast into means to immerse, is manifest. That the river of 2
Egypt is the opposite of intelligence, thus falsity, is evident also in Isaiah: *The rivers shall vanish; the streams of Egypt shall be minished and dried up; the papyri by the river, by the brink of the river, and all the seed of the river, shall become dry, be driven away . . . and therefore the fishers shall lament, and all they that cast a hook into the river shall be sad, and they that spread a net upon the face of the waters shall languish* (xix. 6–8). That here by the river of Egypt no river is meant, nor by fishers fishers, but that other things are meant, which do not appear unless it be known what is meant by Egypt, by the river there, and by fishers, is also evident; if these things be known, the sense is manifest. That by the river of Egypt is signified falsity, is plain from the particulars here. In Jeremiah: 3
Who is this that riseth up like the river, whose waters are tossed like the rivers? Egypt riseth up like the river, and his waters are tossed as the rivers; for he hath said, I will rise up, I will cover the earth, I will destroy the city, and them that dwell therein (xlvi. 7, 8). In this passage also the river of Egypt stands for falsities; to rise up and cover the earth, for the church; to destroy the city, for the doctrine of the church; and them that dwell therein, for the goods thereof. That the earth is the church, may be seen above (n. 6649), and the city the doctrine of the church (n. 402, 2449, 3216, 4492, 4493), and inhabitants the goods therein (n. 2268, 2451, 2712). In Ezekiel: *Behold I am* 4
against thee, Pharaoh king of Egypt, thou great whale, that liest in the midst of his rivers; who hath said, The river is mine, and I have made it for myself. Therefore I will put hooks in thy jaws, and I will cause the fish of thy rivers

to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and every fish of thy rivers shall stick to thy scales. I will leave thee in the wilderness, and all the fish of thy rivers (xxix. 3–5, 9, 10). What these things signify, no one can know without the internal sense — that Egypt is not meant, is plain — thus unless it be known what is meant by Pharaoh, and what by a river, a whale, a fish, and scales. That Pharaoh is the natural where knowledge is, may be seen above (n. 5160, 5799, 6015), and that whales are the generals of knowledge in the natural (n. 42), fishes knowledges under the general (n. 40, 991). Scales are those things which are manifestly external, thus sensual, to which false knowledges adhere. When these things are known, it is plain what is meant in the above passage by the river of Egypt, namely, falsity. Again: *In that day when* Pharaoh *shall go down into hell I will make a mourning: I will cover the deep over him, and I will restrain his rivers, and the great waters shall be stayed* (xxxi. 15). In Amos: *Shall not the land be moved for this, and every one mourn that dwelleth therein; so that it shall rise up all of it like the river, and be driven out, and overwhelmed as by the river of Egypt? . . . In that day . . . I will cause the sun to go down at noon, and I will darken the earth in the daylight* (viii. 8, 9; ix. 5). The earth, which shall be moved, stands for the church (n. 6649); being overwhelmed as by the river of Egypt, stands for perishing by falsities; and because falsities are signified, it is said that the sun should go down at noon, and the earth should be darkened in the daylight. By the sun setting at noon, is signified that the good of heavenly love would recede, and by the earth being darkened in the daylight, that falsities would seize upon the church. That the sun is the good of heavenly love may be seen above (n. 1529, 1530, 2441, 2495, 3636, 3643, 4060, 4696), also that darkness is falsity (n. 1839, 1860, 4418, 4531); and that the earth is the church (n. 82, 662, 1066, 1067, 1262, 1411, 1413, 1607,

1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577). Every one can see that other things are signified than what appear in the letter, as that the earth should be moved, and every one that dwelleth therein should mourn, that the sun should go down at noon, and the earth be darkened in the daylight. Unless the church is understood by the earth, falsity by the river, and heavenly love by the sun, no sense which can be unfolded is found there. Because the 6 river of Egypt signifies falsity, therefore Moses was commanded to smite with his staff upon the waters of that river, and they were turned into blood, and every fish died in the river, and the river stank (Exod. vii. 17–21); and Aaron also was commanded to stretch out his hand with the staff over the streams, over the rivers, and over the pools, whereupon frogs came up over the land of Egypt (Exod. viii. 1, 2). That waters in the opposite sense signify falsities, may be seen above (n. 790); and since the waters are of the river, a river is falsity in general.

6694. *And every daughter ye shall save alive.* That this signifies that they should not assault good, is evident from what was said above (n. 6677), where like words occur.

THE INHABITANTS OF OTHER EARTHS.

6695. Since by the Divine mercy of the Lord my interiors, which are of my spirit, have been opened, and it has thus been granted to speak with those in the other life — not only with those from this earth, but also with those from other earths, therefore as it was my desire to know about these latter, and what it was given me to know is worthy to be related, it is allowed to present it at the close of the following chapters. I have spoken not with the inhabitants themselves of these earths, but with the spirits and angels who had been inhabitants of them; and this

not for a day or a week, but for some months, with open instruction from heaven as to whence they were. That there are many earths, and men upon them, and spirits and angels from them, is fully known in the other life, for it is granted to every one, if he desires it, to speak with them.

6696. There are spirits who in the Greatest Man relate to the memory, and they are from the planet Mercury. They are allowed to go about and to gain for themselves knowledge of what is in the universe; and they are also allowed to pass out of this solar system into others. They have told me that there are earths, with men upon them, not only in this system, but also in the universe to an immense number.

6697. I have sometimes spoken about this with spirits, and it was said that a man of intellect may know from many things, that there are various earths with inhabitants upon them; for he may conclude from reason that masses of such size as the planets, some of which exceed this earth in magnitude, are not empty masses, created only to course about the sun, and give light to one earth; but that their use must be of greater consequence than this. He who believes, as every one should believe, that the Divine created the universe for no other end than that the human race might exist, and a heaven therefrom — for the human race is the nursery of heaven — cannot but believe that there are men wherever there is any earth. That the planets, which are visible to our eyes, being within the boundaries of this solar system, are earths, may be clearly known from this, that they are bodies of earthy material, because they reflect the sun's light; also that they, like our earth, revolve around the sun, and hence make years and seasons of the year — spring, summer, autumn, and winter — with variation according to climate; and likewise that they revolve upon their own axes like our earth, and hence make days and times of the day — morning, noon, evening, and night; and moreover that some of them have moons, which

are called satellites and revolve about their respective earths in stated times, as the moon about our earth; and that the planet Saturn, because most distant from the sun, has also a large lunar belt, which gives much light to that earth, though reflected. How can any one who knows these facts and thinks from reason, say that these are empty bodies?

6698. Moreover I have said with spirits that man may believe that there are more earths in the universe than one, from the fact that the visible universe, resplendent with numberless stars, is so immense, and yet is only a means to the ultimate end of creation, which is a heavenly kingdom, in which the Divine may dwell. For the visible universe is a means for the existence of earths, and of men upon them, of whom is the heavenly kingdom. Who can ever think that so great a means was made for so small and limited an end as would be, if only one earth was inhabited, and if heaven existed from that earth alone! What would this be to the Divine which is infinite, and to which a thousand, yea myriads of earths, and all of them full of inhabitants, are little, and scarce anything! Moreover the angelic heaven is so immense that it corresponds to all the particulars in man, and myriads to each member, organ, and viscus; and it has been granted to know that heaven, as to all its correspondences, can in nowise exist except from the inhabitants of many earths.

6699. I have sometimes seen as it were a large flowing stream, at a considerable distance to the right, in the plane of the sole of the foot; and it was said by angels that they who come from the worlds come that way, and that they appear as a stream by reason of their multitude. From the size and rapidity of the stream I should judge that some myriads of men come along daily. From this also it has been given me to know that the number of earths is great.

6700. As to the Divine worship of the inhabitants of other earths, all who are not idolaters acknowledge the

Lord as the only God. They do not indeed know, except a very few, that the Lord assumed the Human in this earth and made it Divine; but they adore the Divine, not as a Divine altogether incomprehensible, but as comprehensible through the human form — for when the Divine appears to them it appears in that form, as it also formerly appeared to Abraham and to others on this earth; and because they adore the Divine under a human form, they adore the Lord. They know also that no one can be conjoined to the Divine in faith and love, unless the Divine be in a form which they may comprehend by some idea; if not in a form, the idea would be dissipated, like sight in the universe. When told by the spirits of our earth that the Lord in this earth took upon Himself the Human, they pondered a little, and soon said that this was done for the sake of the salvation of the human race, and that they adore with most holy worship the Divine, which shines as the Sun in heaven, and when it appears, makes itself visible in human form. That the Lord appears as the Sun in the other life, and that hence is all the light of heaven, may be seen above (n. 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4060, 4321, 5097); but on this subject more will be told in detail hereafter.

6701. The spirits and angels who are from other earths, are all separated, those of one earth from those of another, and do not appear together in one place. The reason is that the inhabitants of one earth are of a totally different genius from those of another; nor are they associated in the heavens, except in the inmost or third heaven. Those who come thither are together from every earth, and constitute that heaven in closest conjunction.

6702. At the close of the following chapter more will be told of the spirits of the planet Mercury.

CHAPTER SECOND.

THE DOCTRINE OF CHARITY.

6703. As it is proposed to preface the chapters of the Book of Exodus with the doctrine of charity, it must first be told what the neighbor is, since it is he to whom charity is to be exercised. For unless it be known who is the neighbor, charity may be exercised in like manner without distinction to the evil equally as to the good; and then charity becomes no charity, for the evil from its benefits do evil to the neighbor, while the good do good.

6704. It is a common opinion at this day that every one is a neighbor in the same degree, and that good must be done to every one in need. But it is the part of Christian prudence to explore well the quality of a man's life, and to exercise charity accordingly. The man of the internal church does this with discrimination, thus with intelligence; but the man of the external church, since he cannot exercise such discernment, does it without discrimination.

6705. The ancients reduced the neighbor to classes, and gave each class the names of those who appear in the world to be especially in need; they taught also how charity was to be exercised to those in one class, and how to those in another; and thus they reduced the doctrine and the life according to it into order. Thus the doctrine of their church contained the laws of life, and from it they saw the quality of every man of the church, whom they called a brother, but with distinction in the internal sense according to his exercise of charity from the genuine doctrine of the church, or from doctrine changed by himself; for every one, because he wishes to appear blameless, defends his own life, and therefore either explains or changes the laws of doctrine in his own favor.

6706. The distinctions of the neighbor, which the man of the church ought to know well, that he may know the quality of charity, vary with the good which is with every one; and since all good comes forth from the Lord, the Lord in the supreme sense and in the highest degree is the neighbor, from Whom is the very origin of neighbor. From this it follows that so much of the Lord as one has in him, so much he is a neighbor, and since no two receive the Lord, that is, receive the good which proceeds from Him, in the same way, therefore no two are the neighbor in the same way; for all in the heavens and all on earth differ in good. Precisely one and the same good is never given to two; there must be variety of good that each variety may subsist of itself. But all those various goods, thus all the distinctions of neighbor, which are according to the reception of the Lord, that is, of the good proceeding from Him, can never be known to any man, nor even to any angel except in general, thus as to their genera and some species. Nor does the Lord require more of the man of the church, than to live according to what he knows.

6707. From this it is now clear, that the quality of Christian good determines in what degree every one is a neighbor; for the Lord is present in good, because it is His, and He is present according to the quality of it. And as the origin of neighbor must be drawn from the Lord, therefore the distinctions of the neighbor are according to the Lord's presence in good, thus according to the quality of one's good.

6708. That the neighbor is according to the quality of good, is plain from the Lord's parable of the man who fell among thieves, whom, while half dead, the priest passed by, and also the Levite; but the Samaritan, when he had bound up his wounds and poured in oil and wine, set him on his own beast and brought him to an inn and took care of him; and he, because he exercised the good of charity, is called neighbor (Luke x. 29–37). Hence it may be

known that they are the neighbor who are in good; but they who are in evil, are indeed the neighbor, yet in an altogether different way; and for this reason good is to be done to them differently. But on this subject, by the Divine mercy of the Lord, more will be said hereafter.

6709. Since it is the quality of good which determines how every one is a neighbor, it is the love which determines; for no good is given which is not of love; from this is all good, and the quality of good.

6710. That it is love which makes one a neighbor, and that every one is a neighbor according to the quality of his love, is very manifest from those who are in self-love. These acknowledge as neighbors those who love them most; that is, so far as they are theirs, thus in them, they embrace them, kiss them, do them good, and call them brethren; yea, further, because they are evil, they call the evil their neighbor more than others; the rest they regard as neighbors according as these love them, thus according to the quality and quantity of love. Such derive the origin of neighbor from themselves, by reason that the love determines it.

6711. But they who do not love themselves above others, as is the case with all who are of the Lord's kingdom, will derive the origin of neighbor from Him Whom they ought to love above all things, that is, from the Lord; and will regard every one a neighbor according to the quality of his love to Him. They therefore who love others as themselves, and especially those who like the angels love others more than themselves, all derive the origin of neighbor from the Lord; for the Lord Himself is in good, because it proceeds from Him. Hence also it may be evident that the quality of the love determines who is a neighbor. That the Lord is in good, He Himself taught, in Matthew, when He said to those who had been in good, That they *gave Him to eat,* that they *gave Him to drink, took Him in, clothed Him, visited Him, and in prison came to Him;*

and afterward, that so far as they did it to one of the least of His brethren, they did it to Him (xxv. 34–40).

6712. From these things it is now evident whence the origin of neighbor is to be drawn by the man of the church; and that every one is a neighbor in the degree in which he is near to the Lord; and because the Lord is in the good of charity, every one is a neighbor according to the quality of his good, thus according to the quality of his charity.

CHAPTER II.

1. And there went a man of the house of Levi, and took a daughter of Levi.

2. And the woman conceived, and bare a son: and she saw him, that he was goodly, and she hid him three months.

3. And she could not longer hide him; and she took to her an ark of rushes, and daubed it with bitumen and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

4. And his sister stood afar off, to know what would be done to him.

5. And Pharaoh's daughter came down to bathe at the river; and her maidens were walking by the side of the river; and she saw the ark in the midst of the flags, and sent her handmaid, and took it.

6. And she opened it, and saw the child: and, behold, the boy wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7. And his sister said to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her, Go. And the maiden went, and called the mother of the child.

9. And Pharaoh's daughter said unto her, Take this child to thee, and nurse him for me, and I will give thee thy wages. And the woman took the child, and nursed him.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water.

11. And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and saw their burdens; and he saw an Egyptian man smiting a Hebrew man, one of his brethren.

12. And he looked this way and that way, and saw that there was no man, and he smote the Egyptian, and hid him in the sand.

13. And he went out the second day, and, behold, two Hebrew men strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14. And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known.

15. And Pharaoh heard this thing, and he sought to kill Moses. And Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he dwelt by a well.

16. And the priest of Midian had seven daughters, and they came, and drew, and filled the troughs, to water their father's flock.

17. And the shepherds came, and drove them away; but Moses stood up, and helped them; and he watered their flock.

18. And they came to Reuel their father, and he said, How is it that ye are come so soon to-day?

19. And they said, An Egyptian man delivered us out of the hand of the shepherds; and also drawing he drew for us, and watered the flock.

20. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

21. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22. And she bare a son, and he called his name Gershom: for he said, I have been a sojourner in a strange land.

23. And it came to pass in the course of these many days, that the king of Egypt died; and the sons of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

25. And God saw the sons of Israel, and God took knowledge of them.

CONTENTS.

6713. In this chapter in the internal sense the subject is truth Divine, its beginnings and successive states with the man of the church.

6714. In the supreme sense the Lord is the subject, and how He as to the Human became the law Divine. Moses represents the Lord as to the law Divine, which is the Word; and in the respective sense represents truth Divine with the man of the church.

INTERNAL SENSE.

6715. Verses 1–4. *And there went a man of the house of Levi, and took a daughter of Levi. And the woman conceived, and bare a son: and she saw him, that he was goodly, and she hid him three months. And she could not longer hide him; and she took to her an ark of rushes, and daubed it with bitumen and with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him.* "And there went a man of the house of Levi" signifies the origin of truth from good; "and took a daugh-

ter of Levi" signifies conjunction with good. "And the woman conceived" signifies the first of birth; "and bare a son" signifies the law Divine in its origin; "and she saw him, that he was goodly" signifies apperception that it was through heaven; "and she hid him three months" signifies the fulness of time in which it did not appear. "And she could not longer hide him" signifies the time when it ought to appear; "and she took to her an ark of rushes" signifies what is vile round about, but still derived from truth; "and daubed it with bitumen and with pitch" signifies good mixed with evils and falsities; "and she put the child therein" signifies that the law Divine was there inmostly in its origin; "and laid it in the flags by the river's brink" signifies at first among false knowledges. "And his sister stood afar off, to know what would be done to him" signifies the truth of the church far removed and attention to it.

6716. *And there went a man of the house of Levi.* That this signifies the origin of truth from good, is evident from the signification of man, as truth (see n. 3134); and from the signification of being of the house, as its origin; and from the representation of Levi, as good; for Levi in the supreme sense represents the Divine love (n. 3875), and in the internal sense spiritual love (n. 3875, 4497, 4502, 4503); and since he represents love, he represents good, for all good is of love. As to the origin of truth from good, which is here signified by a man of the house of Levi, it is to be known that in what follows, in the supreme sense the Lord is the subject, and how as to His Human He became the law Divine, that is, truth itself. It is known that the Lord was born as another man, and that when a child He learned to speak as another child, and that He then grew in knowledge, in intelligence, and in wisdom. From this it is plain that His Human was not 2
Divine from birth, but that He made it Divine by His own power. It was done by His own power because He was

conceived of Jehovah, and hence the inmost of His life was Jehovah Himself; for the inmost of the life of every man, which is called the soul, is from the father; but what that inmost puts on, which is called the body, is from the mother. That the inmost of life, which is from the father, is continually flowing into and operating upon the external, which is from the mother, and is in the effort to make this like to itself, even in the womb, may be evident from sons, that they are born into the disposition of the father, and sometimes grandsons and great-grandsons into that of the grandfather and great-grandfather. The reason of this is that the soul, which is from the father, continually seeks to make the external, which is from the mother, a likeness
3 and image of itself. Since this is the case with man, it may be evident that it was especially so with the Lord. His inmost was the Divine Itself, because Jehovah Himself, for He was His only-begotten Son; and because the inmost was the Divine Itself, how could not this, more than in any man, make the external, which is from the mother, an image of itself, that is, like to itself; thus make the Human, which was external and from the mother, Divine; and this by His own power, because the Divine, which was inmost, from which He operated into the Human, was His, as the soul of man, which is the inmost, is man's. And as the Lord advanced according to Divine order, He made His Human when He was in the world, to be Divine truth; but afterward, when He was fully glorified, He made it to
4 be Divine good, thus one with Jehovah. How this was done is described in this chapter in the supreme sense; but as the things contained in the supreme sense, all of which treat of the Lord, exceed human understanding, it is allowed in what follows to set forth what is contained in this chapter in the internal sense. In this is described the beginning and the successive states of truth Divine with the man of the church, that is, with the man who is being regenerated (see n. 6713, 6714). The reason that these

things are contained in the internal sense is, that the regeneration of man is an image of the glorification of the Lord's Human (n. 3138, 3212, 3245, 3246, 3296, 3490, 4402, 5688).

6717. *And took a daughter of Levi.* That this signifies conjunction with good, is evident from the signification of taking a daughter, that is, to wife, as conjunction; and from the representation of Levi, as good (see n. 6716). How it is to be understood that truth, whose origin is from good, is conjoined with good, is here to be told. The truth, which by the Lord is implanted in the man who is being regenerated, has its origin from good. The good at first does not show itself, because it is in the internal man, but the truth shows itself, because it is in the external; and since the internal acts into the external, and not the converse (n. 6322), it is good which acts into truth, and makes this its own, for nothing else than good acknowledges and receives truth. This is apparent from the affection for truth in the man who is being regenerated. The affection itself is from good, as affection, which is of love, cannot come from any other source. But this truth which is received in this first period, that is, before regeneration, is not the genuine truth of good, but it is the truth of doctrine. For the man at this time does not consider whether it be truth, but acknowledges it because it is of the doctrine of the church; and so long as he does not consider whether it be truth, and acknowledges it for that reason, it is not his own, and therefore is not appropriated to him. This is the first state with the man who is being regenerated. But when he is regenerated, then the good shows 2
itself, especially by his loving to live according to the truth which he acknowledges of himself to be truth. Then because he wills the truth which he acknowledges and acts according to it, it is appropriated to him; because it is not as before merely in the understanding, but also in the will, and what is in the will, is appropriated. And since the

understanding then makes one with the will, for the understanding acknowledges and the will performs, there is a conjunction of the two, namely, of good and truth. When this conjunction is effected, then, as from marriage, offspring are continually born, which are truths and goods with their blessedness and enjoyment. These two states are what are meant by the origin of truth from good, and
3 by their conjunction. But the truth which is conjoined with good, which is here signified by a man going from the house of Levi and taking a daughter of Levi, is not such truth as is received by man in the first state; for this is the truth of the doctrine of that church in which he is born; but it is the very truth itself; for the subject in the supreme sense is the Lord, how He became the law Divine as to the Human; and the truth of this law is what is meant. That its origin is good, is because the Divine, which was the Lord's inmost and the *esse* of His life, brought it forth in His Human. Thus conjunction was effected of that truth with good; for the Divine is nothing else than good.

6718. *And the woman conceived.* That this signifies the first of birth, namely, of the law Divine in the Lord's Human, is evident from the signification of conceiving, as the first of birth. By woman is here signified the same as just above by the daughter of Levi, whom the man of the house of Levi took, namely, truth conjoined with good.

6719. *And bare a son.* That this signifies the law Divine in its origin, is evident from the signification of bearing, as existence (see n. 2621, 2629), thus origin; and from the signification of a son, as truth (n. 489, 491, 533, 1147, 2623, 3373), here the law Divine, because by a son is meant Moses; and that Moses represented the Lord as to the law Divine, or the Word, will be shown in what follows.

6720. *And she saw him, that he was goodly.* That this signifies apperception that it was through heaven, is evident from the signification of seeing, as apperception (see n. 2150, 3764, 4567, 4723, 5400); and from the significa-

tion of goodly, here meaning through heaven, because spoken of the law Divine in the Lord. But that goodly here signifies through heaven, is an arcanum which cannot be known, unless it be disclosed. The Lord, when He made His Human Divine, did this from the Divine, by flowing through heaven — not that heaven contributed anything of itself, but that the Divine Itself might flow into the human, it flowed through heaven. This that flowed through was the Divine Human before the coming of the Lord, and was Jehovah Himself in the heavens, or was the Lord. The Divine which flowed through heaven was the Divine truth, or the Divine law, which Moses represented; and the Divine which flows through heaven, is good. From this it is plain how it is, that by seeing him, namely the son, that he was goodly, is signified apperception that it was through heaven.

6721. *And she hid him three months.* That this signifies the fulness of time in which it did not appear, is evident from the signification of being hid, as not appearing; and from the signification of three months, as fulness of time and state. That three is what is full, or an entire period from beginning to end, may be seen above (n. 2788, 4495); and also that a month, like a day and a year, is time and state (n. 2788). Hence after three months, is a new state.

6722. *And she could not longer hide him.* That this signifies the time when it ought to appear, is evident from the signification of being hid, as not appearing (see n. 6721); hence no longer to be hid, is to appear. That the time is meant when it ought to appear, is because by the three months in which he was hid, was signified the fulness of time from beginning to end — as just above (n. 6721).

6723. *And she took an ark of rushes.* That this signifies what is lowly round about, but still derived from truth, is evident from the signification of a little ark, as what is round about, or that in which anything is inclosed — of

which in what follows; and from the signification of rush, as what is lowly, but still derived from truth. That rush is what is lowly, is plain; that it is what is derived from truth, is because the rush has this signification — as is clear in Isaiah: *Wo to the land shadowing with wings, which is beyond the rivers of Cush: that sendeth ambassadors by the sea, even in vessels of rushes upon the waters* (xviii. 1, 2). Here the land shadowing with wings, stands for the church, which darkens itself by reasonings from knowledges; beyond the rivers of Cush, means to the knowledges whereby they confirm false principles (n. 1164); to send ambassadors by the sea, means to consult knowledges (see n. 28); in vessels of rushes upon the waters, means the
2 most lowly receptacles of truth. In the opposite sense, in the same prophet: *The dry places shall become a pool, and the thirsty ground springs of water . . . there shall be grass for reeds and rushes* (xxxv. 7) — where grass for reeds and rushes means that there should be true knowledge instead of things in which there is no truth. That grass is true knowledge, is plain from the passages in the Word
3 where it is named. Since it was provided that Moses should represent the Lord as to the law Divine, or the Word, especially the historic Word, therefore it was brought about that when an infant he should be placed in an ark, but in a lowly one, because at the first origin, and because his being there was only a representative; but that afterward the law Divine itself, when it had shone forth from Mount Sinai, should be placed in an ark, which was called the ark of the testimony. That the law Divine was placed in the ark, may be seen in Exodus (xl. 20: 1 Kings viii. 9), and also that the Books of Moses were placed in it (Deut.
4 xxxi. 24–26). Hence the ark was most holy, because it represented the Lord's Divine Human as to the Divine law; for from the Lord's Divine Human proceeds the Divine law, or the Divine truth, which is the same with the Word — as in John: *In the beginning was the Word, and*

the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the Only-begotten of the Father (i. 1, 14). And as the ark represented that most holy thing, the mercy seat with the cherubim was set over the ark; and near the vail thereof the candlestick with lamps, and the golden table with loaves, both of which signified the Divine love. This is now the reason that Moses, when an infant, because he represented the law Divine, was placed in an ark.

6724. *And daubed it with bitumen and with pitch.* That this signifies good mixed with evils and falsities, is evident from the signification of bitumen, as good mixed with evils; and from the signification of pitch, as good mixed with falsities. Bitumen and pitch have these significations from their being in themselves inflammable, and by what is fiery in the Word is signified good, and in the opposite sense evil; but as they are sulphurous, and also black, they signify evil and falsity — as in Isaiah: *The day of the vengeance of Jehovah. . . . The streams thereof shall be turned into pitch, and the dust thereof into sulphur, and the land thereof shall become burning pitch* (xxxiv. 8, 9). Here pitch and sulphur stand for falsities and evils. Hence now it is that by daubing it with bitumen and pitch, is signified good mixed with evils and falsities. As to the thing itself, 2
that encompassing the truth Divine there was good mixed with evils and falsities, no one can understand unless he knows how it is with the reformation of man. Whilst man is being reformed, he is kept by the Lord as to his internal in good and truth, but as to his external he is let into his evils and falsities, consequently among infernal spirits who are in those evils and falsities. These hover round him, and endeavor by every method to destroy him. But the good and truth which flow in through the internal, render him so safe that the infernal spirits cannot do him the least harm; for that which acts inwardly prevails immeasurably

over that which acts outwardly; because what is interior, in consequence of being purer, acts upon each and every particular of the exterior, and thus disposes the external to its will. But in this case there must be good and truth in the external, wherein the influx from the internal may be fixed; and thus good may be among evils and falsities, and yet be in safety. Every one is let into this state who is being reformed, and thus the evils and falsities in which he is, are removed, and goods and truths are implanted in
3 their place. Unless this arcanum be known, it cannot in any wise be known why around the Divine truth in a man there are goods mixed with evils and falsities, signified by the bitumen and pitch wherewith the ark was daubed in which the infant was laid. It is further to be known that good may be mixed with evils and falsities, but still they are not on that account conjoined, for each shuns the other, and by the law of order each separates itself from the other. For good is of heaven, and evil and falsity are of hell; therefore, as heaven and hell are separate, so also all things and each that are thence separate themselves.

6725. *And she put the child therein.* That this signifies that the law Divine was inmostly there in its origin, is evident from the signification of putting therein, as to be inmostly there, because in the ark; and from the representation of Moses as the law Divine — of which in what follows — here the law Divine in its origin, because it was an infant.

6726. *And laid it in the flags by the river's brink.* That this signifies that at first it was among false knowledges, is evident from the signification of flags, as knowledges — of which presently; and from the signification of the river of Egypt, as falsity (see n. 6693). How it is that they who are initiated into truth Divine, are at first placed among falsities, may be seen above (n. 6724). That flags are knowledges, is because every herb in the Word signifies some kind of knowledge; the flags which are at the bank

of a river signify lowly knowledge — as also in Isaiah: *The rivers shall vanish, and the streams of Egypt shall be . . . dried up: the reed and the flag shall wither away* (xix. 6) — where rivers stand for the things of intelligence (n. 2702, 3051); the streams of Egypt being dried up, for the things of knowledge; the reed and the flag for the lowest knowledges, which are of the senses. Flags stand for false knowledges in Jonah: *The waters compassed me about, even to the soul; the deep was round about me, the flags* were wrapped about my head* (ii. 5). In this prophecy is described a state of temptations; the waters which compassed even to the soul, are falsities; that floods of water are temptations and desolations, may be seen above (see n. 705, 739, 790, 5725); the deep round about is the evil of falsity; the seaweeds wrapped about the head are false knowledges besetting truth and good, as is the case in a state of desolation.

6727. *And his sister stood afar off, to know what would be done to him.* That this signifies the truth of the church removed and attention, is evident from the signification of sister, as rational truth (see n. 1495, 2508, 2524, 2556, 3160, 3386), thus the truth of the church — for this is rational truth; and from the signification of, to know what would be done to him, as attention.

6728. Verses 5–9. *And Pharaoh's daughter came down to bathe at the river; and her maidens were walking by the side of the river; and she saw the ark in the midst of the flags, and sent her handmaid, and took it. And she opened it, and saw the child; and, behold, the boy wept. And she had compassion on him, and said, This is one of the Hebrews' children. And his sister said to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maiden went, and called the mother of the child. And Pharaoh's daughter said unto*

* Here *seaweeds*.

her, Take this child to thee, and nurse him for me, and I will give thee thy wages. And the woman took the child, and nursed him. "And Pharaoh's daughter came down" signifies the religion there; "to bathe at the river" signifies worship from falsity; "and her maidens were walking by the side of the river" signifies the ministries of that religion from falsity; "and she saw the ark in the midst of the flags" signifies apperception of truth that it was lowly, amid false knowledge; "and sent her handmaid" signifies service; "and took it" signifies curiosity. "And she opened it, and saw the child" signifies investigation as to quality, and apperception that it was truth from the Divine; "and, behold, the boy wept" signifies sadness. "And she had compassion on him" signifies admonition from the Divine; "and said, This is one of the Hebrews' children" signifies that it was of the church itself. "And his sister said to Pharaoh's daughter" signifies the truth of the church near to the religion there; "Shall I go and call thee a nurse of the Hebrew women?" signifies perception that good was to be instilled therein by the church itself. "And Pharaoh's daughter said to her, Go" signifies consent from the religion there. "And the maiden went, and called the mother of the child" signifies the truth of the good of the church, that it adjoined the things of the church. "And Pharaoh's daughter said unto her" signifies consent from the religion there; "Take this child to thee" signifies that it should adjoin it to itself; "and nurse him for me" signifies that it should instil therein good agreeable to that religion; "and I will give thee thy wages" signifies reward. "And the woman took the child, and nursed him" signifies that good was instilled therein by the church.

6729. *And Pharaoh's daughter came down.* That this signifies the religion there, is evident from the signification of daughter, as affection for truth and good, and hence the church (see n. 2362, 3963); and in the opposite sense affection for falsity and evil, and hence the religion there-

from (n. 3024); here a religion from false knowledges, because it was the daughter of Pharaoh, for by Pharaoh is here represented false knowledge (see n. 6651, 6679, 6683, 6692). That by daughters in the Word are signified churches, may be evident from the numerous passages in which the church is called the daughter of Zion, and the daughter of Jerusalem; and that by daughters are also signified the false religions of many nations, is plain also from the passages in which these are called daughters — as the daughter of Tyre (Ps. xlv. 12); the daughter of Edom (Lam. iv. 22); the daughter of the Chaldeans and of Babylon (Isa. xlvii. 1, 5: Jer. l. 41, 42; li. 33: Zech. ii. 7: Ps. cxxxvii. 8); the daughter of the Philistines (Ezek. xvi. 27, 57); the daughter of Tarshish (Isa. xxiii. 10); the daughter of Egypt, in Jeremiah: *Go up into Gilead, and take balm, O virgin daughter of Egypt. . . . Make thee vessels of exile, O thou daughter that dwellest in Egypt. . . . The daughter of Egypt is put to shame; she is delivered into the hand of the people of the north* (xlvi. 11, 19, 24) — where the daughter of Egypt is affection for reasoning as to the truths of faith, whether a thing be so, from knowledges, when negation prevails; thus it is the religion which thence arises, which is of such nature that nothing but falsity is believed.

6730. *To bathe at the river.* That this signifies worship from falsity, is evident from the signification of bathing, as purification from filth spiritually understood (see n. 3147) — hence it is worship, because worship is for the sake of purification; and from the signification of river, in this case the river of Egypt, as falsity (n. 6693).

6731. *And her maidens were walking by the side of the river.* That this signifies the ministries of that religion which is from falsity, is evident from the signification of maidens as ministries — for when the daughter of Pharaoh signifies a religion, her maidens signify its ministries; and from the signification of the river, as falsity (see n. 6730).

Thus the ministries of religion from falsity are signified by the maidens walking by the side of the river.

6732. *And she saw the ark in the midst of the flags.* That this signifies the apperception of truth that it was lowly amid false knowledge, is evident from the signification of seeing, as apperception (n. 2150, 3764, 4567, 4723, 5400); and from the signification of an ark of rushes, as what is lowly but still derived from truth (n. 6723), thus truth which is lowly; and from the signification of flags, as false knowledge (n. 6726); thus in the midst of the flags is amid such knowledge — as explained above.

6733. *And sent her handmaid.* That this signfies an act of service, is evident without explication.

6734. *And took it.* That this signifies curiosity, may be evident from the signification of taking it — the ark — when it was perceived that there was some truth, though lowly, amid the knowledge (n. 6732), as curiosity, namely, for knowing the quality of that truth.

6735. *And she opened it, and saw the child.* That this signifies investigation of the quality, and apperception that it was truth from the Divine, is evident from the signification of opening, as investigating the quality — for he who opens in order to see what and of what sort a thing is, investigates; and from the signification of seeing, as apperception (see n. 6732); and from the representation of Moses, who is here the child, as the law Divine or truth Divine — of which in what follows — thus truth from the Divine.

6736. *And, behold, the boy wept.* That this signifies sadness, is evident without explication.

6737. *And she had compassion on him.* That this signifies admonition from the Divine, is evident from the signification of having compassion, as the inflow of charity from the Lord; for when any one from charity sees another in misery — as here Pharaoh's daughter saw the child in the ark of rushes and weeping — compassion arises; and

as this is from the Lord, it is admonition. They also who are in perception, when they feel compassion, know that they are admonished by the Lord to give aid.

6738. *And said, This is one of the Hebrews' children.* That this signifies that it was from the church itself, is evident from the signification of the Hebrews, as what is of the church (see n. 6675, 6684); thus the children of the Hebrews are those who are of the church itself. That the Hebrews signify what is of the church, is because when the Ancient Church ceased, the Hebrew Church, which was the second Ancient Church, began. This church retained many of the representatives and significatives of the Ancient Church, and also acknowledged Jehovah; hence by the Hebrews is signified the church. As to the Hebrew Church, see above (n. 1238, 1241, 1343, 4516, 4517, 4874, 5136).

6739. *And his sister said to Pharaoh's daughter.* That this signifies the truth of the church near to the religion there, is evident from the signification of sister, as the truth of the church (see n. 6727); and from the signification of Pharaoh's daughter, as the religion there (n. 6729). Near to is signified by her being near at hand when Pharaoh's daughter opened the ark.

6740. *Shall I go and call thee a nurse of the Hebrew women?* That this signifies perception that good from the church itself was to be instilled therein, is evident from the signification of a nurse, as the instilling of good (see n. 4563) — for by milk which the nurse gives is signified the good of truth, or what is the same, the celestial spiritual (n. 2184); and from the signification of Hebrew women, as what is of the church (n. 6675, 6684). Perception that good was to be thence instilled, is signified by her saying, Shall I go and call, because in the internal sense the truth of good which has perception is meant; but in the sense of the letter is meant a young girl, who has not perception. That a nurse is the instilling of good is plain also

in Isaiah: *They shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulder. And kings shall be thy nursing fathers, and their queens thy nursing mothers* (xlix. 22, 23) — where kings as nursing fathers stand for the instilling of the truth of intelligence; queens, as nursing mothers, for the instilling of the good of wisdom. Again: *Lift up thine eyes round about, and see: all they are gathered together, they come to thee: thy sons come from far, and thy daughters are carried by nurses at thy side* (lx. 4). Sons who come from far stand for truths with the Gentiles, which being far off from the truth of the church, are said to come from far; daughters which are carried by nurses at thy side, for the goods which are continually instilled, since daughters are goods, and nurses they who instil them.

6741. *And Pharaoh's daughter said to her, Go.* That this signifies consent from that religion, is evident from the representation of Pharaoh's daughter, as a religion (see n. 6729); that consent is meant is plain without explication.

6742. *And the maiden went, and called the mother of the child.* That this signifies the truth of the good of the church, that it adjoined the things of the church, is evident from the signification of the maiden, as the truth of the good of the church — of which in what follows; from the signification of calling, as adjoining — for the maiden's calling was for the purpose of adjoining; and from the signification of mother, as the church (see n. 289, 2691, 2717, 5581); thus also what is of the church. In the Word a virgin is named, and also a maiden, but the latter in the original rarely by the name used here. A virgin signifies the good of the celestial church, but a maiden the truth of good, which is of the spiritual church — as in David: *They have seen Thy goings, O God, the goings of my God, my King, in the sanctuary. The singers went before, the players on the harp followed after, in the midst of the maidens,*

playing on the timbrels (Ps. lxviii. 24, 25). The expressions in these verses are all used of the truths of good, which are of the spiritual church. That the term God is used where truth is treated of, may be seen above (n. 2769, 2807, 2822, 4402); also that king is truth (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148); that singers are predicated of the truths which are of the spiritual church (n. 418–420); and they who play on the timbrels, of spiritual good (n. 4138). Hence it may be known that maidens are the truths of good, which are of the spiritual church.

6743. *And Pharaoh's daughter said unto her.* That this signifies consent from the religion there is plain; for she gave the child to the mother to nurse him. Consent from that religion is here signified, as above (n. 6741), where like words occur.

6744. *Take this child to thee.* That this signifies that it adjoined him to itself, is evident from the signification of taking to, as adjoining; and from the signification of mother, who is here meant by, to thee, as the church (see n. 6742); and from the representation of Moses, who is here the child, as the law Divine in its origin — in the supreme sense in the Lord, when He made His Human to be the law Divine; and in the respective sense in the man who is being regenerated, when he is being initiated into truth Divine — as may be seen above (n. 6716).

6745. *And nurse him for me.* That this signifies that it should instil therein good agreeable to that religion, is evident from the signification of nursing, as instilling good — of which in what follows; and from the representation of Pharaoh's daughter as a religion (see n. 6729); and as she said, nurse him for me, it signifies that it should instil good agreeable to that religion. That nursing is instilling good, is plain from the signification of a nurse, or of one that suckles, as the instilling of good (n. 6740); and besides from the passages there quoted from the Word, it is plain

2 also from the following: *They shall call the peoples unto the mountain; there shall they offer sacrifices of justice; for they shall suck the abundance of the sea, and the hidden things of the treasures of the sand* (Deut. xxxiii. 19). This is the prophecy of Moses concerning Zebulun and Issachar; calling the people unto the mountain, there to offer the sacrifices of justice, signifies worship from love; sucking the abundance of the sea signifies that they will then draw true knowledge in abundance, or that it will be instilled. To suck, in this passage, is the same expression
3 with suckle, and also in the following passages — in Isaiah: *I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings* (lx. 15, 16) — speaking of Zion and Jerusalem, which are the celestial church, Zion its internal, and Jerusalem its external; sucking the milk of the Gentiles means the instilling of celestial good; sucking the breast of kings the instilling of celestial truth. Every one can see that in these words there lies hid a sense which does not appear in the letter, and that what lies hid in that sense is holy, because it is the Divine Word; otherwise what would it be to suck the milk of the Gentiles, and to suck the breast of kings? The sense which lies hid and which is holy, is not at all manifest unless it is known what is signified by sucking, what by milk, by Gentiles, by breast, and by kings. That milk is the spiritual of the celestial, or the truth of good, may be seen above (n. 2184); also that Gentiles are goods in worship (n. 1259, 1260, 1416, 1849, 6005); that breasts are affections for good and truth (n. 6432); that kings are truths (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148); and that suck-
4 ing is the instilling of good. From these things may now be known what is the meaning of the above words when applied to the celestial church, which is Zion and Jerusalem. When Zion and Jerusalem are named together, then the celestial church is signified by them — by Zion its in-

ternal, and by Jerusalem its external, as was said above; but when Jerusalem is named without Zion, then for the most part the spiritual church is signified. Again in the same prophet: *Ye shall suck and be satisfied with the breast of the consolations* of Jerusalem; *ye shall milk out and be delighted with the splendor of her glory. . . . Behold, I will extend peace over her like a river, and the glory of the Gentiles like an overflowing stream; that ye may suck, be borne upon the side, and be dandled upon the knees* (lxvi. 11, 12) — where sucking again stands for the instilling of good. And in Jeremiah: *Even the whales draw out the breast, they give suck to their young; the daughter of my people is become cruel, the tongue of the sucking child cleaveth to the roof of his mouth for thirst* (Lam. iv. 3, 4) — where the daughter of my people stands for the spiritual church, in the present case for this church vastated; that she is said not to suckle her young, when yet the whales suckle theirs, means that there is then no instilling of truth; that the tongue of the sucking child cleaveth to the roof of his mouth for thirst, means such lack of truth that all innocence perishes. The sucking child is innocence, and thirst is the lack of truth.

6746. *And I will give thee thy wages.* That this signifies reward, is evident without explication.

6747. *And the woman took the child, and nursed him.* That this signifies that good from the church was instilled therein, is evident from the signification of woman, as the church (see n. 252, 253); and from the signification of nursing, as the instilling of good (n. 6745). It is the second state which is here described; the first state was the state of being let down among evils and falsities (n. 6724), and this second state is that of the instilling of the good of the church.

6748. Verse 10. *And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew*

him out of the water. "And the child grew" signifies increase from good; "and she brought him unto Pharaoh's daughter" signifies affection for knowledges; "and he became her son" signifies that hence it had first truths. "And she called his name Moses" signifies the quality of the state then; "and said, Because I drew him out of the water" signifies deliverance from falsities.

6749. *And the child grew.* That this signifies increase from good, is evident from the signification of growing, as increase; that it is from good is because the growth was by nursing, and nursing by a Hebrew woman is the instilling of the good of the church (see n. 6745).

6750. *And she brought him unto Pharaoh's daughter.* That this signifies affection for knowledges, is evident from the representation of Pharaoh's daughter, as a religion (see n. 6729); but here affection for knowledges. For it is the third state which is described in this verse, and in that by daughter is signified affection (n. 2362, 3963), and by Pharaoh knowledge in general (n. 6015), thus by Pharaoh's daughter, affection for knowledges. This is manifest also from the series of the things treated of in the internal sense; for Moses, because he represents the Lord as to the law Divine, could not be brought to Pharaoh's daughter and become her son, if by her was signified a religion as before; and moreover knowledges are what they who are being regenerated must first learn, as they are a plane for things of the understanding, and the understanding is the recipient of the truth of faith (n. 6125), and the truth of faith is the recipient of the good of charity. Hence it may be evident that knowledge is the first plane when man
2 is being regenerated. That knowledge was the first plane with the Lord when He made His Human Divine truth, or the Divine law, is signified by the Lord, when an infant, being brought into Egypt (Matt. ii. 13, 14). So in the prophecy in Hosea: *Out of Egypt have I called My Son* (xi. 1: Matt. ii. 15). That by Egypt are signified knowl-

edges, has been often shown; but by knowledges are not meant those of philosophy, but those of the church — concerning which see above (n. 4749, 4964–4966, 6004). These are the knowledges which also, in the genuine sense, are signified by Egypt. That the first plane is formed by these, may be seen above (n. 5901).

6751. *And he became her son.* That this signifies that hence it had first truths, is evident from the representation of Pharaoh's daughter, who is here meant by "her," as affection for knowledges (see n. 6750); and from the signification of son, as truth (n. 489, 491, 533, 2623, 3373); here first truth, since to become her son, is to be in first truths by knowledges; for first truths are born of knowledges, and thus are as sons from a mother, which is affection for knowledges. That knowledge is a plane for truths which are of understanding and of faith, may be seen above (n. 6750). Man advances in the things of faith when he is being regenerated, almost as he advances in the truths not of faith, when he is growing to maturity; in this growth, sensual things are the first plane, then knowledges; and upon these planes judgment afterward increases, with one person more, with another less. During man's regeneration, the generals of faith, or the rudiments of the doctrine of the church, are the first plane, then the particulars of doctrine and of faith, afterward successively things more interior. These planes are what are illumined by the light of heaven; hence comes the intellectual, and the power of perceiving faith and the good of charity.

6752. *And she called his name Moses.* That this signifies the quality of state then, is evident from the signification of a name, and calling a name, as the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674); here the quality of the state, because when any one is named, the name itself then signifies the state (see n. 1946, 2643, 3422, 4298). The quality of state which is signified, is that of the law Divine in the beginning with the Lord,

and that of truth Divine in the beginning with the man who is being regenerated. There are two especially who represent the Lord as to the Word, namely, Moses and Elias; Moses represents the Lord as to the historic books, Elias as to the prophetic. There are besides, Elisha, and lastly John the Baptist, wherefore this is he who is meant by Elias who was to come (Matt. xvii. 10–13: Luke i. 17). But before it can be shown that Moses represents the law Divine, what it is must be told. The law Divine in a wide sense signifies the whole Word; in a sense less extended the historic Word; in a limited sense, what was written by means of Moses; and in the most limited sense, the Ten Commandments inscribed on the tables of stone upon Mount Sinai. Moses represents the law in the less wide sense, also in the limited, and likewise in the most
2 limited sense. That the law, in a wide sense, is the whole Word, both historic and prophetic, is evident in John: *We have heard out of the law, that Christ abideth forever* (xii. 34). That by the law here is meant also the prophetic Word, is plain, for this is written in Isaiah (ix. 6, 7), and in David (Ps. cx. 4), and in Daniel (vii. 13, 14). Again in John: *That the word might be fulfilled that is written in their law, They hated Me without a cause* (xv. 25) — where the sense is the same, for this is written in David (Ps. xxxv. 19). In Matthew: *Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall not pass away from the law, till all things be fulfilled* (v. 18) — where the
3 law in the wide sense is the whole Word. That the law in a sense less wide is the historic Word, is evident in Matthew: *All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets* (vii. 12). Here the Word is divided into the law and the prophets, and because the Word is divided into the historic and the prophetic, it follows, that by the law is meant the historic Word, and by the prophets the prophetic Word. In like manner in the same: *On these*

two commandments hang the law and the prophets (xxii. 40). And in Luke: *The law and the prophets were until John: from that time the kingdom of God is preached* (xvi. 16: Matt. xi. 13). That the law in a limited sense 4
is the Word which was written through Moses, is evident in Deuteronomy: *When Moses had made an end of writing the words of this law in a book, until he finished them, Moses commanded the Levites who bare the ark of . . . Jehovah, saying, Take the book of this law, and put it by the side of the ark of the covenant of Jehovah your God* (xxxi. 24–26) — where the book of the law means the books of Moses. Again: *If thou wilt not observe to do all the words of this law that are written in this book . . . every sickness and every plague, which are not written in the book of this law, Jehovah will send privily upon thee, until thou be destroyed* (xxviii. 58, 61) — where it is the same. In David: *His delight is in the law of Jehovah, and in His law doth he meditate day and night* (Ps. i. 2) — where the law of Jehovah is the books of Moses, for the prophetic books were not yet written, nor the historic except those of Joshua and of Judges — besides passages in which the law of Moses is mentioned, to be seen below. That the law in the most limited sense is the Ten Com- 5
mandments inscribed on tables of stone upon Mount Sinai, is known (see Josh. viii. 32); but this law is also called *the testimony* (Exod. xxv. 16, 21). That Moses represents 6
the law in a less wide sense, or the historic Word, and also the law in a limited sense, and likewise in the most limited sense, is evident from those passages where instead of the law mention is made of Moses; and where the law is called the law of Moses — as in Luke: *Abraham said unto him, They have Moses and the prophets, let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead* (xvi. 29, 31). Here by Moses and the prophets the like is signified as by the law and the prophets, namely, the historic and the

prophetic Word; from which it is plain that Moses is the law, or the historic Word. Again: Jesus *beginning from Moses and from all the prophets, expounded . . . in all the scriptures the things concerning Himself* (xxiv. 27). And again: *All things must be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning Me* (xxiv. 44). And in John: Philip said, *We have found Him of Whom Moses in the law . . . did write* (i. 45). Again: *Moses in the law commanded us* (viii. 5). And in Daniel: *The curse hath been poured out upon us, and the oath which was written in the law of Moses the servant of God; for we have sinned against Him. . . . As it is written in the law of Moses, all this evil is come upon us* (ix. 11, 13). And in Joshua: Joshua wrote upon the stone of the altar *a copy of the law of Moses* (viii. 32).

7 It is called the law of Moses, because by Moses is represented the Lord as to the law, that is, as to the Word, in a less wide sense as to the historic Word. Hence it is, that to Moses is attributed what is of the Lord — as in John: *Did not Moses give you the law? . . . Moses gave you circumcision. . . . If a man receive circumcision on the sabbath, that the law of Moses may not be broken* (vii. 19, 22, 23). And in Mark: *Moses said, Honor thy father and thy mother* (vii. 10). Again: Jesus *answering said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement and to put her away* (x. 3, 4). And because on account of the representation there is attributed to Moses what is of the Lord, we read both of the law of Moses, and of the law of the Lord, in Luke: *When the days of her purification were fulfilled, according to the law of Moses, they brought Him to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle doves,*

8 *or two young pigeons* (ii. 22–24, 39). Because Moses rep-

resented the law, he was permitted to enter in unto the Lord on Mount Sinai, and not only to receive the tables of the law there, but also to hear the statutes and judgments of the law, and to deliver them to the people; and it is also said, that hence they should believe in Moses forever: Jehovah said unto Moses, *Lo, I come unto thee in the thickness of the cloud, that the people may hear when I speak with thee, and may also believe in thee forever* (Exod. xix. 9). It is said in the thickness of the cloud, because by a cloud is meant the Word in the letter, and thus when Moses entered in unto the Lord on Mount Sinai, it is said that he entered into the cloud (Exod. xx. 18; xxiv. 2, 18; xxxiv. 2–5). That a cloud is the literal sense of the Word, may be seen in the preface to Genesis xviii. (also n. 4060, 4391, 5922, 6343). And since Moses rep- 9
resented the law or the Word, therefore also when he came down from Mount Sinai, *the skin of his face shone when He talked with him. . . . And he put a veil upon his face* (Exod. xxxiv. 28 to the end). The shining of the face signifies the internal of the law, for this is in the light of heaven, and is therefore called glory (n. 5922); and the veil signified the external of the law. That he veiled his face when he spake with the people, was because the internal to them was covered, and so obscured that they could not endure any of the light from it. That the face is the internal, may be seen above (n. 1999, 2434, 3527, 3573, 4066, 4796–4805, 5102, 5695). Since by Moses was represented the Lord as to the historic Word, and by Elias the Lord as to the prophetic Word, therefore when the Lord was transfigured, Moses and Elias were seen talking with Him (Matt. xvii. 3); nor could any others talk with the Lord when His Divine was seen in the world, than they who represented the Word, for speaking with the Lord is through the Word. That Elias represented the Lord as to the Word, may be seen above (n. 2762, 5247). And 10
since both, Moses and Elias, together represented the

whole Word, therefore where it is said of Elias that he should be sent before the Lord, mention is made of both — in Malachi: *Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the prophet, before the great and terrible day of Jehovah come* (iv. 4, 5). These words involve that he would go before to announce the coming of the Lord according to the Word.

6753. *And said, Because I drew him out of the water.* That this signifies deliverance from falsities is evident from the signification of water, here the water of the river of Egypt, as falsities (see n. 6693); and from the signification of drawing out, as deliverance. In these words is contained the quality of the state signified by the name of Moses; which quality in the supreme sense involves that the Lord, in order that He might become the law Divine as to the Human, delivered it from every falsity, which cleaved to His Human from the mother, and this until He became the Divine law, that is, the Divine truth itself, and afterward when glorified became the Divine good, which is the *Esse* of Divine truth, or Jehovah.

6754. Verses 11–14. *And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and saw their burdens; and he saw an Egyptian man smiting a Hebrew man, one of his brethren. And he looked this way and that way, and saw that there was no man, and he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two Hebrew men strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known.* "And it came to pass in those days, when Moses was grown up" signifies when those states continued, and there was increase in true knowl-

edges; "that he went out unto his brethren" signifies conjunction with the truths of the church; "and saw their burdens" signifies apperception that they were infested by falsities; "and he saw an Egyptian man smiting a Hebrew man" signifies knowledge alienated endeavoring to destroy the truth of the church; "one of his brethren" signifies with which it was conjoined. "And he looked this way and that way, and saw that there was no man" signifies foresight whether it was in safety; "and he smote the Egyptian" signifies that it destroyed the alienated knowledge; "and hid him in the sand" signifies that it cast it away to where falsities are. "And he went out the second day" signifies conjunction again with the church; "and, behold, two Hebrew men strove together" signifies apperception that within the church they fought among themselves; "and he said to him that did the wrong, Wherefore smitest thou thy fellow" signifies accusing that one sought to destroy the faith of another. "And he said, Who made thee a prince and a judge over us" signifies perception that it was not yet so far advanced in the truths of the church as to settle disagreements within the church; "thinkest thou to kill me" signifies wouldest thou destroy my faith; "as thou killedst the Egyptian" signifies as thou hast destroyed falsity. "And Moses feared, and said, Surely the thing is known" signifies that it was among alienated knowledges, and not yet in truths so as to be safe.

6755. *And it came to pass in those days, when Moses was grown up.* That this signifies when those states continued, and there was increase in true knowledges, is evident from the signification of days, as states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850) — hence by, it came to pass in those days, is meant when those states continued; and from the signification of growing up, as increase — as above (n. 6749). That the increase was in true knowledges is plain from what has been set forth just above (n. 6751).

6756. *That he went out unto his brethren.* That this signifies conjunction with the truths of the church, is evident from the signification of brethren, as the truths of the church — of which in what follows; and from the signification of going out to them, as to be conjoined with them. Brethren sometimes signify the goods, and sometimes the truths of the church; when the celestial church is treated of, they signify goods, and when the spiritual church is treated of, they signify truths, because the celestial church is in good, but the spiritual church in truth. And in ancient times all who were of the church called themselves brethren. They too who were of the spiritual church called themselves brethren from good (see n. 3803); but the men of the internal church did this with a difference according to the quality of the good, thus according to truths, for good has its quality from truths. Afterward, when the church turned aside from good, and hence also from truth, they then no longer called one another brethren from spiritual kinship and affinity, which are of charity and of faith, but only from natural kinship and affinity, and also from friendship. And further they began to be indignant that one of lower rank should call himself a brother. The reason was that they made little or nothing of relationships from a spiritual origin, and regarded relationships from a natural and civil origin as of the greatest moment, and above all others. That the truths of the church are called brethren, is evident from this, that the sons of Jacob represented the truths of the church in the complex (see
2 n. 5403, 5419, 5427, 5458, 5512). That in ancient times they were called brethren from spiritual affinity, is because the new birth, or regeneration, made kinships and affinities in a higher degree than natural birth; and because the former take their origin from one father, that is, from the Lord. Hence it is that men after death, who come into heaven, no longer acknowledge any brother, nor even a mother or father, except from good and truth; according

to these they find there new brotherhoods. Thus it is that they who have been of the church have called one another brethren. That the sons of Israel called all those brethren 3
who were from Jacob, but others companions, is plain from these passages: *I will stir up Egypt with Egypt, they shall fight every man against his brother, and every man against his companion* (Isa. xix. 2). Again: *They help every man his companion; and he saith to his brother, Be of good courage* (xli. 6). In Jeremiah: *Beware every man of his companion, and trust ye not in any brother; for every brother supplanting will supplant, and every companion will slander* (ix. 4). That all who were from Jacob called themselves 4
brethren, is seen in Isaiah: *And they shall bring all your brethren out of all nations, an offering unto Jehovah, upon horses, and in chariots, and in litters* (lxvi. 20). In Moses: *Thou shalt set over them a king, whom Jehovah thy God shall choose: from among thy brethren thou shalt set a king over them: thou mayest not put over them a foreigner, who is not their brother* (Deut. xvii. 15). They also called the sons of Esau brethren, because they were from Jacob, as in Moses: *We passed by from our brethren the sons of Esau, who dwell in Seir* (Deut. ii. 8). That in ancient 5
times they of the church called themselves brethren, was, as said above, because they acknowledged the Lord as the one only Father, and because from Him they had a new soul and new life; therefore the Lord says, *Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren* (Matt. xxiii. 8). As spiritual brotherhood is from love, namely, that one may be another's, and they who are in good are in the Lord, and the Lord in them (John xiv. 20), therefore they are called brethren by the Lord, in Matthew: Jesus *stretched forth His hand toward His disciples and said, Behold My mother and My brethren! For whosoever shall do the will of My Father Who is in the heavens, the same is My brother, and sister, and mother* (xii. 49, 50). Again: *Inasmuch as ye have done it unto*

one of the least of these My brethren, ye have done it unto Me (xxv. 40); and He also calls the disciples brethren (Matt. xxviii. 10: John xx. 17). By disciples in the representative sense are meant all who are in the truths of faith and the good of charity.

6757. *And saw their burdens.* That this signifies apperception that they were infested by falsities, is evident from the signification of seeing, as apperception — of which above (n. 6732); and from the signification of burdens, as infestations by falsities; for the burdens which were laid upon the sons of Israel by Pharaoh are spiritually nothing else. Pharaoh is false knowledge (n. 6651, 6679, 6683); and infestations by falsities are nothing else than burdens to those who are in truths. How it is with infestations by falsities, which are burdens to those who are in truths, cannot be known by man during his life in the world; for he is not then so infested, since his mind then either cleaves to falsities or shakes them off, and this without infestation being felt. But in the other life, when those who are in truths are infested by falsities, they are then held as it were bound in them by evil spirits; and yet the interiors of the mind are held in truths by the Lord, by which truths the falsities are shaken off. The state of infestations by falsities, such as it is in the other life, is here meant in the internal sense, as in many instances; for the Word is not written for man only, but also for spirits and angels.

6758. *And he saw an Egyptian man smiting a Hebrew man.* That this signifies alienated knowledge endeavoring to destroy the truth of the church, is evident from the signification of an Egyptian, as knowledge alienated from truth (n. 6692); from the signification of smiting, as destroying, here attempting to destroy, because falsities cannot destroy truths; and from the signification of a Hebrew man, as the truth of the church, for by a man is signified truth (see n. 3134), and by a Hebrew the church (n. 6675, 6684).

6759. *One of his brethren.* That this signifies with

which it was conjoined, is evident from the signification of brethren, as the truths of the church (see n. 6756); and as he himself was in these, and it was the truths which are signified by his brethren that he was conjoined with, therefore here, by reason of the connection of things in the internal sense, is meant conjunction.

6760. *And he looked this way and that way, and saw that there was no man.* That this signifies foresight whether it was in safety, may be evident without explication.

6761. *And he smote the Egyptian.* That this signifies that it destroyed the alienated knowledge, is evident from the signification of smiting, as destroying — of which above (n. 6758); and from the signification of the Egyptian, as knowledge alienated from truth (see n. 6692).

6762. *And hid him in the sand.* That this signifies that it rejected it where falsities are, is evident from the signification of hiding, as rejecting; and from the signification of sand as true knowledge, and in the opposite sense false knowledge. That sand has this signification, is because stone, from which is sand, signifies both (see n. 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426). Truth is also signified by sand in Moses: *Zebulun . . . and Issachar . . . shall call the peoples unto the mountain, and shall offer sacrifices of justice: for they shall suck the abundance of the sea, and the hidden things of the treasures of the sand* (Deut. xxxiii. 18, 19). Calling the peoples unto a mountain stands for making truths to be goods, or faith charity; for peoples are the truths of faith, and mountain the good of charity; offering sacrifices of justice stands for worship from charity, sucking the abundance of the sea for abounding in true knowledges, the hidden things of the treasures of the sand, for the arcana of true knowledges. And since the sand signifies true knowledge, it also signifies in the opposite sense false knowledge; for most of the expressions in the Word have also an opposite sense, and the

opposite sense is known from the genuine. As to rejection among falsities, signified by hiding him in the sand, the case is this: infernal spirits who are in falsities, when they have been in the world of spirits, and have there attempted to destroy truths with those who are in temptation, are afterward sent back into the hells, whence they can never more go out. This it has been given me to know by repeated experiences. Such is the signification of rejection among falsities.

6763. *And he went out the second day.* That this signifies conjunction again with the church, is evident from what was said above (n. 6756), where are similar words.

6764. *And, behold, two Hebrew men strove together.* That this signifies apperception that within the church they fought among themselves, is evident from the signification of to behold, or see, as apperception (n. 2150, 3764, 4567, 4723, 5400); from the signification of Hebrews, as those who are of the church (see n. 6758); and from the signification of striving together, as fighting.

6765. *And he said to him that did the wrong, Wherefore smitest thou thy fellow?* That this signifies accusing that one sought to destroy the faith of another, is evident from the signification of him who did the wrong, as those who are not in the truth of faith, but still are within the church — for there are within the church those who are in the truth of faith, and there are those who are not, as may be evident from various heresies, and those who are in heresy or not in the truth of faith are here meant by him that did the wrong; from the signification of smiting, as destroying (see n. 6758); and from the signification of fellow, as one in the truth of faith. For when by him that did the wrong is signified one not in the truth of faith, by fellow is signified one in the truth of faith; fellow [or companion], not brother, is said, although both were Hebrews, because they were at enmity. That accusing is meant is plain. The case herein is this: while man is being regenerated, he is let

into combats against falsities, and then he is kept by the Lord in truth, but in that truth which he had persuaded himself to be truth, and from this truth there is fighting against falsity. Even from truth not genuine there may be fighting, provided the truth be such that by any means it can be conjoined with good; and it is conjoined with good by innocence, for innocence is the medium of conjunction. Hence it is that they within the church may be regenerated by means of any doctrine, but those especially who are in genuine truths.

6766. *And he said, Who made thee a prince and a judge over us?* That this signifies perception that it was not as yet so far advanced in the truths of faith as to settle disagreements within the church, is evident from the signification of he said, as perception — of which often above; and from the signification of a prince, as one who is in primary truths, thus who is enlightened more than others in the doctrine of truth. Such a one was meant by prince in the representative church, and hence by the words, Who made thee a prince, is signified that it was not yet so far advanced in the truths of the church — that a prince is one in primary truths may be seen above (n. 5044). The meaning is further evident from the signification of a judge, as one who settles disputes or disagreements, here disagreements within the church, because between two Hebrew men, by whom are signified those who are of the church. In the 2 supreme sense the subject has been the beginnings of the law Divine in the Lord's Human, and now it is the progress of that law; but in the internal sense the subject is now the progress of Divine truth with the man who is being regenerated. This progress is such that man first is enabled to discern between falsity and truth; for from the truth in which he is he can see falsity, because it is opposite; but he cannot at this first time settle disagreements between the truths of faith within the church; to become able to do this he must make further progress, for man is enlightened by

degrees. This may be plainly evident from those who are in the state of adolescence and early youth, in that they believe the doctrinals of their own church to be the very truth, and from these judge falsities, but as yet are not able to settle disagreements between matters of faith within the church. This ability comes by degrees; therefore also the man to whom this can be given, must be of a more advanced age, and with the interiors of his understanding enlightened.

6767. *Thinkest thou to kill me.* That this signifies, seekest thou to destroy my faith, is evident from the signification of killing, as destroying — of which below; and from the signification of a Hebrew man, here meant by me, as one who is of the church, thus also faith; for faith is of the church, and these two are so united that he who destroys faith with any one, destroys the church with him. This also is killing him, for he who takes away faith, takes away spiritual life, the life which remains being that which is called death. Hence it is plain that by, Thinkest thou to kill me, is signified, seekest thou to destroy my faith.

2 That to kill is to take away spiritual life, is manifest from many passages in the Word — as in Jeremiah: *Pull them out as sheep for the slaughter, set them apart for the day of killing. How long shall the land mourn, and the herb of every field wither? for the wickedness of them that dwell therein, the beasts are consumed, and the birds* (xii. 3, 4). The day of killing means the time of the devastation of the church, when there is no longer any faith, because no charity; the land which shall mourn is the church; the herb of every field is every true knowledge of the church; the beasts and the birds which are consumed are goods and truths. That the land is the church may be seen above (n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4335, 4447, 5577); that herb is true knowledge is evident from the passages in the Word where herb is named; and that field is that which is

of the church, may be seen above (n. 2971, 3310, 3766); also that beasts are affections for good, thus goods (n. 45, 46, 142, 143, 246, 714, 715, 719, 1823, 2179, 2180, 3218, 3519, 5198), and birds are affections for truth (n. 5149). Hence it may be evident what is the meaning of the above words, and also that there is a spiritual meaning in each. Every one may see that without an interior sense it could not be understood what is meant by a day of killing, by the earth mourning, by every herb of the field withering, for the wickedness of those that dwell therein, and by the beasts and the fowls being consumed. In Zechariah: *Thus* 3
saith Jehovah my God, feed the sheep for killing, which their possessors kill (xi. 4, 5) — where the sheep for killing plainly stands for those whose faith the possessors destroy. In Ezekiel: *Thou hast profaned Me with My people, for handfuls of barley, and for pieces of bread, to kill the souls which ought not to die, and to save the souls alive which ought not to live* (xiii. 19) — where to kill is also plainly to destroy spiritual life, that is, faith and charity. In Isaiah: *What will ye do in the day of visitation and of desolation? . . . Under the bound, and under the slain they shall fall* (x. 3, 4) — where the slain are those who are in hell, thus who are in evils and falsities. Again: *Thou art cast out* 4
of thy sepulchre like an abominable branch, the raiment of the slain, of one pierced with the sword. . . . Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast killed thy people (xiv. 19, 20) — where the slain stand for those who are deprived of spiritual life; thou hast killed thy people means that he destroyed the truths and goods of faith. In John: *The thief cometh not but for to steal, and to kill, and to destroy: I am come that they may have life* (x. 10). To kill is here to destroy the life of faith, and therefore it is said, I am come that they may have life. In Mark: *The brother shall deliver the brother to death, and the father the children, and children shall rise up against their parents and cause them*

to be put to death (xiii. 12) — speaking of the last times of the church, when there is no longer any charity, and therefore no faith; brother, children, and parents, in the internal sense, are the goods and truths of the church, and to kill is to destroy them. Since by one killed was signified one deprived of spiritual life, and by field the church, therefore it was a statute in the representative church, that if one touched in the field any one pierced with a sword, or killed, he should be unclean seven days (Num. xix. 16); that one pierced with a sword is truth destroyed by falsity, see above (n. 4503), for sword is falsity which destroys truth (n. 2799, 4499, 6353). In like manner this was a statute — that if one be found killed in the land of their inheritance, lying in a field, and it should not be known who had killed him, the elders and judges should measure between the cities round about, and having thus found the nearest city, they should take a calf, and should strike off its neck by a running stream; besides other particulars (Deut. xxi. 1–10).

6768. *As thou killedst the Egyptian.* That this signifies as thou hast destroyed falsity, is evident from the signification of killing, as destroying (see n. 6767); and from the signification of the Egyptian, as knowledge alienated from truth, thus falsity (n. 6692, 6758, 6761).

6769. *And Moses feared, and said, Surely the thing is known.* That this signifies that it was among alienated knowledges, and not yet in truths so as to be safe, is evident from the signification of fearing, as not being in safety, for then there is fear. That he is not in safety, is because he is not in truths; for they who are in truths are in safety wherever they go, even in the midst of the hells. That they who are not yet in truths are not in safety, is because what is not true communicates with evil spirits. These things are signified by the above words, that Moses feared, and said, Surely this thing is known — that is, to the Egyptians among whom he was, as is evident from what pres-

ently follows — that Pharaoh heard this thing and sought to kill Moses.

6770. Verses 15–19. *And Pharaoh heard this thing, and he sought to kill Moses. And Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he dwelt by a well. And the priest of Midian had seven daughters, and they came, and drew, and filled the troughs, to water their father's flock. And the shepherds came, and drove them away; but Moses stood up, and helped them; and he watered their flock. And they came to Reuel their father, and he said, How is it that ye are come so soon to-day? And they said, An Egyptian man delivered us out of the hand of the shepherds; and also drawing he drew for us, and watered the flock.* "And Pharaoh heard this thing, and he sought to kill Moses" signifies that false knowledge, perceiving this, sought to destroy the truth which is of the law from the Divine. "And Moses fled from the face of Pharaoh" signifies that it was separated from falsities; "and dwelt in the land of Midian" signifies life in the church with those who are in simple good; "and he dwelt by a well" signifies study there in the Word. "And the priest of Midian had seven daughters" signifies the holy things of that church; "and they came, and drew" signifies that these were instructed in truths from the Word; "and filled the troughs" signifies that hence they enriched the doctrine of charity; "to water their father's flock" signifies that thereby they who are in good were instructed. "And the shepherds came, and drove them away" signifies that the teachers, who were in evils, opposed; "but Moses stood up, and helped them" signifies aid from truths which are of the law from the Divine; "and he watered their flock" signifies that hence they who are in good were instructed. "And they came to Reuel their father" signifies conjunction with the good itself of that church; "and he said, How is it that ye are come so soon to-day?" signifies perception that now con-

junction was sure. "And they said, An Egyptian man delivered us out of the hand of the shepherds" signifies because true knowledge, which is of the church, has prevailed over the power of the doctrine of falsity from evil; "and also drawing he drew for us" signifies that it instructed from the Word; "and watered the flock" signifies those who were of the church there.

6771. *And Pharaoh heard this thing, and he sought to kill Moses.* That this signifies that false knowledge, perceiving this, sought to destroy the truth of the law from the Divine, is evident from the signification of hearing, as perceiving (see n. 5017); from the representation of Pharaoh, as knowledge opposed to the truths of the church, thus falsity (see n. 6651, 6679, 6683); from the signification of killing, as destroying (n. 6767) — thus seeking to kill is desiring to destroy; and from the representation of Moses, as the law Divine and truth Divine (n. 6752), thus truth which is of the law Divine. It is said truth of the law Divine, not the law Divine, because the subject is still the progress of the law Divine in the Lord's Human. From this it is evident that by Pharaoh's hearing this thing and seeking to kill Moses, is signified that false knowledge, perceiving this, sought to destroy the truth which is of the law Divine.

6772. *And Moses fled from the face of Pharaoh.* That this signifies that it was separated from falsities, is evident from the signification of fleeing, as to be separated; and from the representation of Moses, as truth which is of the law from the Divine — see just above (n. 6771). Here now begins the fifth state of the progress of the law Divine in the Lord's Human, and in the respective sense of the progress of truth Divine with the man who is being regenerated, which is a state of separation from falsities, and of adjunction with the truths of simple good. Next follows the sixth state, which is that of adjunction with good.

6773. *And dwelt in the land of Midian.* That this sig-

nifies life among those who are in simple good, is evident from the signification of dwelling, as life (see n. 1293, 3384, 3613, 4451, 6051); and from the signification of Midian, as those who are in the truths of simple good (n. 3242, 4756, 4788). It is said the land, because the church is signified, where those are. That land is the church, may be seen above (n. 6767).

6774. *And he dwelt by a well.* That this signifies study there in the Word, is evident from the signification of dwelling, as life — of which just above (n. 6773), in the present case the study of the life; and from the signification of a well, as the Word (n. 2702, 3424). The Word is sometimes called a well, sometimes a fountain; when called a well, the Word is signified as to the literal sense, and when a fountain, the Word is signified as to the internal sense (see n. 3765). He is here said to dwell near a well, because the Word is signified as to the literal sense; for this is the first sense with those who are being regenerated and are advancing to truth Divine, who are here treated of in the internal sense. They also who are in the truths of simple good, who are here meant by Midian, care for no other sense than the literal.

6775. *And the priest of Midian had seven daughters.* That this signifies the holy things of that church, is evident from the signification of the daughters of a priest, as the things of the church — that daughter is the church may be seen above (n. 2362, 3963, 6729), as also that a priest is the good of love (n. 1728, 3670, 6148), and thus by the daughters of a priest, is signified the church as to good; from the signification of Midian, as those who are in the truths of simple good — of which just above (n. 6773); and from the signification of seven, as what is holy (n. 395, 433, 716, 881, 5265, 5268.) Thus by the priest of Midian having seven daughters, are signified the holy things of the church with those who are in the truths of simple good. They are said to be in simple good who are in the externals

of the church, and in simplicity believe the Word as to its literal sense, each according to his apprehension, and who live also according to what they believe, thus who are in good according to its quality from truths. The internal of the church flows in with them through good, but as they are not in interior truths, the good flowing in becomes general, thus obscure; for spiritual light cannot then flow into particulars, and thus distinctly enlighten things. They who are of this character in the other life have heaven bestowed on them according to the quality of good from truths. Such are they who are here meant by Midian; but in a special sense they are they who are out of the church, and live in good according to their religion.

6776. *And they came, and drew.* That this signifies that they were instructed in truths from the Word, is evident from the signification of drawing, as being instructed in the truths of faith, and being enlightened (see n. 3058, 3071). That it was from the Word, is signified by the well from which they drew; that a well is the Word, see above (n. 6774).

6777. *And filled the troughs.* That this signifies that hence they enriched the doctrine of charity, is evident from the signification of filling from a well, as enriching thence or from the Word; and from the signification of a trough, as the doctrine of charity. That a trough or water-vessel is the doctrine of charity, is because it is a trough of wood into which water is drawn from a well to water flocks; for what is of wood in the internal sense signifies the good of charity (n. 3720); to draw signifies to be instructed (n. 3058, 3071); the water which is drawn, signifies the truth of faith (n. 2702, 3058, 4976, 5668); the well from which it is drawn signifies the Word (n. 2702, 3424, 6774); and to water the flocks signifies to instruct in good from the Word (n. 3772). From this it may be evident that a trough is the doctrine of charity.

6778. *To water their father's flock.* That this signifies

that thereby they might be instructed in good, is evident from the signification of watering, as instructing (n. 3772): from the signification of flock, as those who are learning and being led to the good of charity (n. 343, 3772, 5913, 6048); and from the representation of Reuel, who is here the father, and who was a priest, as the good of that church, where they are who are in the truth of simple good — of which see above (n. 6773, 6775).

6779. *And the shepherds came, and drove them away.* That this signifies that teachers who are in evils opposed, is evident from the signification of shepherds, as those who teach and lead to the good of charity (see n. 343, 3795, 6044), here those who teach, but as they are in evils do not lead to the good of charity — of which hereafter; from the signification of driving away, as opposing; and from the signification of daughters, who are those whom they drove away, as the things of the church — of which above (n. 6775). By shepherds are here indeed signified those who teach, but do not lead to the good of charity, because they are in evils. For those who are in evils in no wise acknowledge that charity and its works contribute to salvation, since they cannot acknowledge what is contrary to their life, as this would be against themselves. And because they are in evils, they do not even know what charity is, nor therefore what the works of charity are. They teach faith, by this they justify, and by it they promise heaven. These are they who oppose the doctrine of charity which is from the Word, consequently oppose those who are in the truth of simple good, who are signified by the daughters of the priest of Midian, whom the shepherds drove away from the well, after they had drawn and filled the troughs to water the flock.

6780. *And Moses stood up, and helped them.* That this signifies aid from the truths which are of the law from the Divine, is evident from the representation of Moses, as truth which is of the law from the Divine — of which above

(n. 6771); and from the signification of helping, as bringing aid.

6781. *And he watered their flock.* That this signifies that they were instructed thence who were in good, is evident from the signification of watering, or causing to drink, as instructing (see n. 3069, 3092, 3772); and from the signification of a flock, as those who are learning, and being led to the good of charity (n. 343, 3772, 5913, 6048); thus who are in good.

6782. *And they came to Reuel their father.* That this signifies conjunction with the good itself of that church, is evident from the signification of coming to any one, as being conjoined; and from the representation of Reuel, as good, because he was a priest. That a priest is the good of love, may be seen above (n. 1728, 3670, 6148). The conjunction which is here signified, is that of the truths of the church with its good.

6783. *And he said, How is it that ye are come so soon to-day?* That this signifies perception that now conjunction was sure, is evident from the signification of saying in the historicals of the Word, as perception — of which often above; and from the signification of coming soon, as sure conjunction. That to hasten means what is sure, may be seen above (n. 5284), and also that to come is conjunction (n. 6782). Here sure conjunction is not meant by the daughters hastening to come to their father, but by truth which is of the law from the Divine, which is represented by Moses; this is what was perceived.

6784. *And they said, An Egyptian man delivered us out of the hand of the shepherds.* That this signifies because true knowledge, which was adjoined to the church, has prevailed over the power of the doctrine of falsity from evil, is evident from the signification of an Egyptian man, as true knowledge; for by a man is signified truth (n. 3134), and by an Egyptian, knowledge (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 4967, 5700, 6004, 6692). That Moses

is here called an Egyptian, is because by Moses is here represented truth, such as they have who are in the truth of simple good, which is signified by the daughters of the priest of Midian. They are in such truth because they are men of the external church (n. 6775); therefore also it is said, true knowledge which was adjoined to the church. The meaning is further evident from the signification of delivering from the hand of the shepherds, as that true knowledge prevailed over the power of falsity from evil; for to deliver is to prevail, since he who delivers out of the hand of others, prevails over them. The hand is power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544), and shepherds are teachers, here teachers of falsity from evil (n. 6779); and because they are teachers, they are also such doctrine. That true knowledge prevails over the 2
power of the doctrine of falsity from evil, is because the Divine is in all truth from good, but in falsity from evil there is the contrary, and what is contrary to the Divine does not prevail at all. Therefore in the other life a thousand who are in falsity from evil do not prevail at all against one who is in truth from good, but at the presence of this one the thousand flee, and if they do not flee they are tortured and tormented. It is said falsity from evil, because this is truly falsity, whereas falsity not from evil, but from ignorance of the truth, is not so. Evil is that which is opposite to heaven, but not falsity from ignorance; yea, if in ignorance there be anything of innocence, then that falsity is accepted of the Lord as truth; for they who are in such, receive the truth.

6785. *And also drawing he drew for us.* That this signifies that it instructed from the Word, is evident from the signification of drawing, as instructing in the truths of faith, and being enlightened (see n. 3058, 3071). That it was from the Word, is signified by the well from which they drew — that a well is the Word, see above (n. 6774).

6786. *And watered the flock.* That this signifies those

who are of the church there, is evident from the signification of flock, as those who are in good, and who suffer themselves to be instructed (see n. 343, 3772, 5913, 6048); here those who are of the church there, who, it was shown above, are they who are in the truth of simple good, and are signified by Midian. Flock signifies both good and the church, that is, those who are in good and of the church, since the two are so conjoined that one cannot be separated from the other; for he who is in the good of faith, is a church, and he who is a church, is in the good of faith.

6787. Verses 20–22. *And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare a son, and he called his name Gershom: for he said, I have been a sojourner in a strange land.* "And he said unto his daughters" signifies thought concerning the holy things of the church; "And where is he? why is it that ye have left the man?" signifies how without that truth could they be conjoined to the good of the church; "call him" signifies that it must be conjoined; "that he may eat bread" signifies confirmation in good. "And Moses was content to dwell with the man" signifies that they were in agreement; "and he gave Moses Zipporah his daughter" signifies that it adjoined to it the good of its church. "And she bare a son" signifies truths thence; "and he called his name Gershom" signifies their quality; "for he said, I have been a sojourner in a strange land" signifies that it was instructed in truths in a church not its own.

6788. *And he said unto his daughters.* That this signifies thought concerning the holy things of the church, is evident from the signification of saying, as thought (see n. 3395); and from the signification of daughters, as the holy things of the church (n. 6775). The holy things which are here signified by daughters are truths. These

in the Word are called holy, by reason that the truths, which with man become truths of faith, are from good; and because what proceeds from the Lord's Divine Human, is Divine truth from Divine good. Hence it is that the Holy Spirit is the holy which proceeds from the Lord; for the Spirit itself does not proceed, but the holy which the Spirit speaks, as every one may understand who considers it. That the Holy Spirit, which is also called the Comforter, is the Divine truth proceeding from the Lord's Divine Human, and that the holy is spoken of Divine truth, is evident from the Lord's words in John: *I will ask the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him. . . . The Comforter, the Holy Spirit, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance which I have said unto you* (xiv. 16, 17, 26). Again: *When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Who proceedeth from the Father, He shall testify of Me* (xv. 26). And again: *When He, the Spirit of truth, is come, He shall lead you into all truth; for He shall not speak from Himself, but what things soever He shall hear, He shall speak. . . . He shall glorify Me; for He shall take of Mine, and shall show it unto you. All things that the Father hath are Mine; therefore said I, that He shall take of Mine, and shall show it unto you* (xvi. 13–15). If these passages are put together with many others, it may be understood that the Holy Spirit is the holy which proceeds from the Lord's Divine Human; for the Lord says, *Whom the Father shall send in My name;* also, *Whom I will send unto you from the Father;* and further, *He shall take of Mine and shall show it unto you; all things that the Father hath are Mine, therefore said I, that He shall take of Mine, and shall show it unto you.* It is plain also that the holy is predicated of truth, for the Comforter is called the Spirit of truth.

6789. *And where is he? why is it that ye have left the man?* That this signifies how without that truth could they be conjoined to the good of the church, is evident from the signification of an Egyptian, who is here the man whom they left, as true knowledge (see n. 6784); and from the signification of, why is it that ye have left the man, as how without that truth could they be conjoined to good—for to leave the man in this case is not to be able to be
2 conjoined. How this is, shall here be told: true knowledge, which is here represented by Moses, is the truth of the external church; this truth arises from the truth which is of the law from the Divine, which truth also is Moses (n. 6771, 6780), and the truth which is of the law from the Divine is the truth of the internal church. External truth, unless it is from internal truth, cannot be conjoined to good. This may be illustrated by the Word: unless the internal of the Word flows in with those who read the Word and abide in the literal sense, no conjunction is effected of truth from the Word with good; and the internal of the Word then flows in and is conjoined with good, when man esteems the Word holy, and he esteems it holy when he is
3 in good. The same may be illustrated also by the Holy Supper: scarce any know that the bread of the Supper signifies the Lord's love toward the whole human race, and the reciprocal love of man; and that the wine signifies charity. Nevertheless, with those who receive the bread and wine holily, conjunction is effected with heaven and with the Lord through these, and the goods of love and charity flow in through angels, who then do not think of bread and wine, but of love and charity (n. 3464, 3735, 5915). Hence it is plain that external truth is conjoined with internal truth, when man is in good, without his knowing it.

6790. *Call him.* That this signifies that it should be conjoined, is evident from the signification of calling, as being conjoined (see n. 6047).

6791. *That he may eat bread.* That this signifies confirmation in good, is evident from the signification of bread, as the good of love (see n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735). That to eat bread is confirmation in good, is because by eating is here signified a meal in common, which in the Word is called feasting; feasts or banquets were made among the ancients within the church, for the sake of conjunction, and of confirmation in good (see n. 3596, 3832, 5161).

6792. *And Moses was content to dwell with the man.* That this signifies that they were in agreement, is evident from the representation of Moses, as here true knowledge — of which above (n. 6784); from the signification of dwelling, as living (n. 1293, 3384, 3613), and of dwelling with any one, as living together (n. 4451), consequently being in agreement; and from the signification of a man, as the truth of the good of that church. That a man is truth, see above (n. 3134).

6793. *And he gave Moses Zipporah his daughter.* That this signifies that it adjoined to it the good of its church, is evident from the signification of giving, namely, to wife, as adjoining; from the signification of daughter, as good (see n. 489–491), and also the church (n. 2362, 3963, 6729), Zipporah signifying the quality of the good of that church; and from the representation of Moses, as true knowledge (n. 6784).

6794. *And she bare a son.* That this signifies truths thence, is evident from the signification of bearing, as predicated of the things of the church, which are faith and charity, these births taking place from the heavenly marriage, which is of good and truth, which marriage is represented by marriages on earth; and from the signification of a son, as truth (see n. 489, 491, 533, 2623, 3373).

6795. *And he called his name Gershom.* That this signifies the quality thereof, namely, of truths, is evident from the signification of a name, and of calling by name, as the

quality (see n. 144, 145, 1754, 2009, 2724, 3006, 3421, 6674). The name Gershom involves the quality of those truths, namely, that they are those wherein it was instructed in a church not its own — as now follows.

6796. *For he said, I have been a sojourner in a strange land.* That this signifies that it was instructed in truths in a church not its own, is evident from the signification of being a sojourner, as one who is instructed in the things of the church; and from the signification of land, as the church (see n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577); hence a strange land is a church not one's own.

6797. Verses 23–25. *And it came to pass in the course of these many days, that the king of Egypt died; and the sons of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God saw the sons of Israel, and God took knowledge of them.* "And it came to pass in the course of these many days" signifies after many changes of state; "that the king of Egypt died" signifies an end of the former falsity; "and the sons of Israel sighed by reason of the bondage" signifies sorrow on account of the attempt to subjugate the truth of the church; "and they cried" signifies entreaty; "and their cry came up unto God by reason of the bondage" signifies that they were heard. "And God heard their groaning" signifies aid; "and God remembered His covenant with Abraham, with Isaac, and with Jacob" signifies by reason of conjunction with the church by the Lord's Divine Human. "And God saw the sons of Israel" signifies that He endowed the church with faith; "and God took knowledge of them" signifies that He endowed with charity.

6798. *And it came to pass in the course of these many days.* That this signifies after many changes of state, is

evident from the signification of days, as states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); thus by coming to pass in many days, is signified after many states, or changes of state.

6799. *That the king of Egypt died.* That this signifies an end of the former falsity, is evident from the signification of dying, as ceasing to be (see n. 494, 6587, 6593), thus an end; and from the representation of Pharaoh, or the king of Egypt, as false knowledge (see n. 6651, 6679, 6683, 6692).

6800. *And the sons of Israel sighed by reason of the bondage.* That this signifies sorrow by reason of the attempt to subjugate the truth of the church, is evident from the signification of sighing, as sorrow; from the representation of the sons of Israel, as the truths of the church (see n. 5414, 5879, 5951); and from the signification of bondage, as an attempt to subjugate (n. 6666, 6670, 6671).

6801. *And they cried.* That this signifies entreaty, is evident without explication.

6802. *And their cry came up unto God by reason of the bondage.* That this signifies that they were heard, may also be evident without explication, for it follows, that "God heard their groaning, and remembered His covenant with Abraham, with Isaac, and with Jacob."

6803. *And God heard their groaning.* That this signifies aid, is evident from the signification of hearing, as obeying (see n. 2542, 3869, 4652–4660, 5017), but when said of the Lord, providing and bringing aid — since to him whom the Lord hears, He brings aid; and from the signification of groaning, as sorrow by reason of an attempt to subjugate by falsities.

6804. *And God remembered His covenant with Abraham, with Isaac, and with Jacob.* That this signifies by reason of conjunction with the church by the Lord's Divine Human, is evident from the signification of covenant, as conjunction — of which in what follows; and from the rep-

resentation of Abraham, Isaac, and Jacob, with whom a covenant was made, as the Lord's Divine Human. That Abraham represents the Lord as to the Divine Itself, Isaac as to the Divine rational, and Jacob as to the Divine natural, may be seen above (n. 1893, 2011, 2066, 2072, 2083, 2630, 3194, 3210, 3245, 3251, 3305, 3439, 3576, 3599, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6425). That where mention is made of Abraham, Isaac, and Jacob in the Word, in the spiritual sense these men are not understood, may be evident from this, that names never penetrate into heaven, but only what is signified by those who are named, thus things themselves, their quality and their states, which are of the church and of the Lord's
2 kingdom, and which are of the Lord Himself. And moreover the angels in heaven never fix their thoughts upon the particular persons, for this would be to limit the thoughts, and to withdraw them from the universal perception of things, from which is angelic speech. Hence what the angels speak in heaven is ineffable to man, and far above his thought, which is not extended to universals, but confined to particulars. When therefore it is read that *Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of the heavens* (Matt. viii. 11), angels perceive the Lord's presence and the appropriation of the truth and good which proceed from His Divine Human. Also when it is read that Lazarus was taken up *into Abraham's bosom* (Luke xvi. 22), angels perceive that he was taken up into heaven where the Lord is present. Hence also it may be evident that by the covenant with Abraham, Isaac, and Jacob, in the internal sense is meant conjunction through
3 the Lord's Divine Human. That the Divine Human is a covenant, that is, conjunction itself, may be evident from many passages in the Word — as in Isaiah: *I will give Thee for a covenant to the people, for a light of the Gentiles* (xlii. 6). Again: *I gave Thee for a covenant of the peo-*

ple, to restore the earth, to make them inherit the desolate heritages (xlix. 8). Again: *Incline your ear, and come unto Me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the peoples, a leader and a law-giver to the nations* (lv. 3, 4). In Malachi: *The Lord Whom ye seek shall suddenly come to His temple; and the Angel of the covenant Whom ye desire, behold He shall come* (iii. 1). In the Second Book of Samuel: *He hath made with Me a covenant of eternity, ordered in all things and sure* (xxiii. 5). In these passages 4
the subject is manifestly the Lord, and the conjunction of the human race with the Divine Itself of the Lord by His Divine Human. That the Lord as to the Divine Human is the mediator, and that no one can come to the Divine Itself, which is in the Lord and is called the Father, except by the Son, that is, by the Divine Human, is known in the church. Thus the Lord as to the Divine Human is conjunction. Who can comprehend the Divine Itself by any thought, and if he cannot comprehend It in thought, who can be conjoined to It in love? But the Divine Human every one can comprehend in thought, and be conjoined to It in love. That a covenant is conjunction, may be evident from the 5
covenants made between kingdoms, that by them they are joined together; and that there are stipulations on each part, which are to be kept, that the conjunction may be inviolable. Those stipulations or compacts are also called a covenant. The stipulations or compacts which in the Word are called a covenant, are on the part of man in a limited sense the Ten Commandments, or the Decalogue; in a wider sense they are all the statutes, commandments, laws, testimonies, precepts, which the Lord enjoined from Mount Sinai by Moses; and in a sense still more wide they are the Books of Moses, the contents of which were to be observed on the part of the sons of Israel. On the part of the Lord the covenant is mercy and election. That the 6

Ten Commandments or the Decalogue are a covenant, is evident from the following passages — in Moses: Jehovah *declared unto you His covenant, which He commanded you to perform, even the Ten Commandments, which He wrote on two tables of stone* (Deut. iv. 13). And because the two tables of stone, on which the Ten Commandments were written, were deposited in the ark (Exod. xxv. 16, 21, 22; xxxi. 18; xxxii. 15, 16, 19; xl. 20), therefore the ark was called the ark of the covenant in many passages (Deut. xxxi. 9, 24–26: Josh. iii. 3, 6, 14; iv. 7: Judg. xx. 27: 2 Sam. xv. 24: 1 Kings viii. 21). In the last passage cited, Solomon thus speaks: *There I have set a place for the ark, wherein is the covenant of Jehovah, which He made with our fathers.* And in the Apocalypse: *The temple of God was opened in heaven; and there was seen in*
7 *His temple the ark of His covenant* (xi. 19). That all the judgments and statutes which the Lord commanded by Moses to the people of Israel, were called the covenant, and also the Books of Moses themselves, is evident from the following passages: *After the tenor of these words I have made a covenant with you and with Israel* (Exod. xxxiv. 27). The things which are here called a covenant were many in regard to sacrifices, feasts, and unleavened bread. Again: Moses *took the book of the covenant, and read in the ears of the people; and they said, All that Jehovah hath spoken we will do and hear* (Exod. xxiv. 7, 8). And in the Second Book of the Kings: Josiah king of Judah in the house of Jehovah in the presence of them all read *the words of the book of the covenant which was found in the house of Jehovah. And . . . he made a covenant before Jehovah . . . to establish the words of the covenant written in this book: and all the people stood to the covenant. . . . The king commanded all the people, saying, Keep the passover to Jehovah your God, as it is written in this book of the covenant* (xxiii. 2, 3, 21). In David: *If thy sons will keep My covenant and My testimony*

that I have taught them, their sons also shall sit on thy throne forevermore (Ps. cxxxii. 12). That a covenant is conjunction by love and faith, is evident in Jeremiah: *Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers . . . which My covenant they brake. . . . But this is the covenant that I will make with the house of Israel after those days . . . I will put My law in the midst of them, and write it on their heart; and I will be their God, and they shall be My people* (xxxi. 31–33). Here to put a law in the midst of them, and to write it on their heart, is to endow with faith and charity; by faith and charity the conjunction is made which is described by the words, I will be their God, and they shall be My people. Again in the same: *I will make an everlasting covenant with them, that I will no more turn away from them; and I will do them good; and I will put My fear in their heart, that they shall not depart from Me* (xxxii. 40). Conjunction by love, which is the covenant, is signified by, I will put My fear in their heart, that they shall not depart from Me. And in Ezekiel: *I will make a covenant of peace with them; a covenant of eternity it shall be with them: and I will give them, and multiply them, and will set My sanctuary in the midst of them. . . . And My tabernacle shall be with them; and I will be their God, and they shall be My people* (xxxvii. 26, 27). In this passage conjunction by love and faith, which are a covenant, is described by a sanctuary in the midst of them, and by a tabernacle with them, and by the words, I will be their God, and they shall be My people. Again: *When I passed by thee, and saw thee, that, behold, it was thy time, the time of loves . . . and I entered into a covenant with thee . . . that thou shouldst be Mine* (xvi. 8) — speaking of Jerusalem, whereby is signified the Ancient Church; that to enter into a covenant that thou shouldst be Mine, is mar-

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riage, or spiritual conjunction, is plain. Since a covenant signifies conjunction, a wife is also called a wife of the covenant (Mal. ii. 14); and conjunction among brethren is called the covenant of brethren (Amos i. 9). By covenant also is signified conjunction in David: *I have made a covenant with My chosen, I have sworn unto David My* 10 *servant* (Ps. lxxxix. 3). That the compact of a covenant on the part of the Lord is mercy and election, is evident in David: *All the paths of Jehovah are mercy and truth unto such as keep His covenant and His testimonies* (Ps. xxv. 10). In Isaiah: *The mountains shall depart, and the hills be removed; but My mercy shall not depart . . . neither shall the covenant of My peace be removed, saith Jehovah that hath mercy on thee* (liv. 10). In Moses: *Jehovah thy God, He is God; the faithful God, keeping covenant and mercy with them that love Him, and keep His commandments, to the thousandth generation* (Deut. vii. 9, 12). Again: *If ye will keep My covenant, ye shall be unto Me for a peculiar treasure from among all peoples* (Exod. xix. 5). Again: *I will have respect unto you, and make you fruitful, and multiply you, and will establish My covenant with you* (Lev. xxvi. 9). To have respect unto them is of mercy, to make them fruitful and multiply them is to endow them with charity and faith; they who are endowed with those gifts are called the elect; so these things are of election, also that they shall be for a peculiar treasure. 11 There were also tokens of a covenant in the representative church, and those tokens were such as brought conjunction into remembrance. Circumcision was such a token (Gen. xvii. 11); for circumcision signified purification from filthy loves, on the removal of which, heavenly love is instilled, by which there is conjunction. The Sabbath is also called an eternal covenant (Exod. xxxi. 16). It is said also that the shew-bread should be to the sons of Israel for an everlasting covenant (Lev. xxiv. 8); and especially blood — as is evident in Moses: Moses *took the book of the covenant,*

and read in the ears of the people: and they said, All that Jehovah hath spoken we will do and hear. And Moses took the blood of the peace offering, *and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words* (Exod. xxiv. 7, 8). And in Zechariah: *By the blood of Thy covenant I will send forth the prisoners out of the pit wherein is no water* (ix. 11). Blood was a covenant, or the token of a covenant, because it signified conjunction by spiritual love, that is, by charity toward the neighbor; therefore when the Lord instituted the Holy Supper, He called His blood the blood of the new covenant (Matt. xxvi. 28). From this may now be evident what is meant by a covenant in the Word in the internal sense.

6805. *And God saw the sons of Israel.* That this signifies that He endowed the church with faith, is evident from the signification of seeing, as having faith (see n. 897, 2325, 2807, 3863, 3869, 4403–4421, 5400), and hence God's seeing means His endowing with faith, for faith is from God; and from the signification of the sons of Israel, as the church (n. 6637).

6806. *And God took knowledge of them.* That this signifies that He endowed with charity, is evident from the signification of knowing, when predicated of God, that is, of the Lord, as endowing with charity; for it is charity which conjoins the Lord with man, and causes the Lord to be present with him, consequently to know him. The Lord indeed knows all in the universe, but not as a father his sons, except those who are in the good of love and charity. Therefore the Lord says of those who are in 2
good, whom He calls His sheep, *I am the good Shepherd, and know My sheep, and am known of Mine. . . . My sheep hear My voice, and I know them, and they follow Me* (John x. 14, 27). But of those who are in evil, the Lord says that He does not know them — as in Matthew: *Many will say to Me in that day, Lord, Lord, have we not proph-*

esied in Thy name, and in Thy name cast out demons, and in Thy name done many wonderful works? And then will I confess unto them, I know you not: depart from Me, ye that work iniquity (vii. 22, 23). Again: *Afterward came also the other virgins, saying, Lord, Lord, open to us. But He answering said, Verily I say unto you, I know you not* (xxv. 11, 12). And in Luke: *When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and He shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I say unto you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (xiii. 25–27). Hence it is plain that to be known, when said of the Lord, is to be in the good of charity, that is, to be endowed with that good, because all the good of charity comes from the Lord, and that not
3 to be known is to be in evil. To know involves conjunction, and man is said to be so far known by the Lord, as he is conjoined to Him. The Lord also knows those who are not conjoined, yea, the minutest things with every one (John ii. 24, 25); but these, as they are in evil, are in another sort of presence, which is as it were absence; although the Lord is not absent, but the man and the spirit who is in evil, is he who is absent; and then it is said that the Lord does not know them. An image of this is seen among angels and spirits; they who are alike as to states of life, appear near each other, and thus mutually know each other; but they who are unlike as to states of life, appear to each other at a distance, nor do they so know each other. In a word, in the other life likeness of state makes them to appear present, and to be known; and unlikeness of state makes them to appear absent, and not to be known.

THE SPIRITS OF THE PLANET MERCURY.

6807. That the whole heaven has the form of a man, which is called the Greatest Man, and that everything in man, both his exteriors and interiors, correspond to that man or heaven, has been shown at the close of several chapters. But to constitute that Greatest Man, they who come into the other life from this earth are not sufficient, being comparatively few. Therefore there is need of others from many other earths: and it is provided by the Lord, that as soon as the quality or quantity of correspondence is lacking anywhere, there shall be straightway summoned from some earth those who will make up the deficiency, that so the proportion may be maintained, and thus heaven may stand firmly.

6808. What the spirits in the planet Mercury have reference to in the Greatest Man, has also been disclosed to me from heaven, namely, the memory, but the memory of things abstracted from what is earthly and merely material. But as it has been given to speak with them, and this for many weeks, and to learn their quality, and to explore the condition of those who are in that earth, I would present the actual experiences.

6809. Once they came to me and inquired into what was in my memory — as spirits can do with the utmost skill; for when they come to man, they see in his memory every thing which the man knows. When, therefore, the spirits of Mercury inquired into various things, and among others the cities and places where I had been, I observed that they did not wish to know of temples, palaces, houses, and streets, but only what I knew to have been done in those places, the governments there, and the genius and manners of the inhabitants, and the like; for such things cling to the places in man's memory, and therefore when the places are called up, these also come up. I wondered that they were

of this nature, and so I asked why they passed by the magnificence of the places, and only inquired into the affairs and doings there? They said that they had no delight in looking upon material, bodily, and earthly things, but only upon realities; thus it was first made plain that the spirits of that earth, in the Greatest Man, have reference to the memory of realities abstracted from what is material and earthly.

6810. It was told me that such is their life in their earth — that they have no care for earthly and corporeal things, but for the statutes, laws, and governments of the nations there, as also for the things of heaven, which are innumerable. And I was further told that many of that earth speak with spirits, and thus have knowledge of spiritual things, and of the states of life after death, and thence also a contempt for what is corporeal and earthly. For they who know with certainty and believe in a life after death, care for heavenly things, as being eternal and happy, and not for worldly things, only so far as the necessities of life require.

6811. With what eagerness they search out and absorb knowledges, such as are in the memory raised above the sensuals of the body, was made evident to me by this, that when they looked into what I knew of heavenly things, they ran through them all, declaring instantly the nature of each. For when spirits come to man, they enter into his whole memory, and call forth there what suits them; yea, as I have often observed, they read its contents as from a book. The spirits of Mercury did this with greater skill and speed, because they did not stop at such as are sluggish, and which confine and consequently retard the internal sight — as do all earthly and bodily things, when regarded as ends, that is, when loved solely — but they looked into the real things. For these things when not clogged with what is earthly lift the mind upward, thus into a broad field; whereas merely material things bear the mind downward, and thus contract its field. Their eagerness to acquire

knowledges was also plain from this: once when I was writing something about the future, and they were at a distance so that they could not look upon it from my memory, they were very indignant because I would not read what I was writing in their presence, and contrary to their usual behavior, wished to upbraid me, calling me the worst of men, and the like; and that they might show their resentment, they caused a kind of contraction with pain on the right side of my head, even to the ear. But these things did not hurt me; nevertheless having done evil, they still farther removed themselves, but presently stood still, desiring to know what I had written of things to come; such is their thirst for knowledge.

6812. The spirits of Mercury, above all others, possess knowledge both of this solar system, and of the earths beyond this in the starry heaven; and what they have once acquired they retain, and also recall, as often as any like thing occurs. Hence also it may be very evident that the memory of spirits is much more perfect than that of men, also that what spirits hear, see, and perceive, they retain, and especially what they enjoy, as these spirits were delighted with the knowledges of things. For whatever things cause delight and love, flow in as it were spontaneously, and remain; other things do not enter, but only touch the surface and slip away.

6813. When the spirits of Mercury come to other societies, they find out from them what they know, and then depart; such communication also is given among spirits, that when they are in a society, if they are accepted and loved, all things which they know are communicated, and this not by any speech, but by influx. By reason of their knowledge, the spirits of Mercury are more haughty than others, and therefore they were told that although they know innumerable things, still there are infinite things which they do not know; and that if their knowledges should increase to eternity, they would not attain even to a knowledge of generals. They were told also of their haughtiness and

pride, and how unbecoming this is; but they answered that it was not haughtiness, but only a glorying in their faculty of memory; thus they can excuse their faults.

6814. They dislike verbal speech because it is material, and therefore I could only talk with them by a kind of active thought. Their memory, because it is of realities, not of images purely material, supplies its objects that are nearer to the thought; for thought, which is above the imagination, requires for its objects things abstracted from what is material. But, notwithstanding this, the spirits of Mercury have little ability in judgment, having no delight in that faculty, and in conclusions from thoughts; for bare knowledges alone are their delight.

6815. It was given to ask them, whether they wished to make any use of their knowledges; for it is not enough to be delighted with knowledges, because knowledges look to uses, and uses should be their end. From knowledges alone, it was said, no use results to them, but to others with whom they are willing to communicate their knowledges; and it is never well for any man who wishes to be wise, to rest in knowledges alone, these being only instruments, intended to serve the investigation of uses, which must be uses of life. But they answered that they were delighted with knowledges, and that knowledges to them were uses.

6816. The spirits of Mercury differ totally from the spirits of our earth, for the spirits of our earth care not so much for real things as for material, worldly, bodily, and earthly. Therefore the spirits of Mercury cannot abide with the spirits of our earth, and so wherever they meet them they flee away; for the spiritual spheres which exhale from the two are almost opposite. The spirits of Mercury have a saying, that they love what is drawn out from things material, and that they do not wish to look at the sheath, but at things stripped of their sheath, that is, at the interiors.

6817. The subject of the spirits of the planet Mercury, will be continued at the close of the following chapter.

CHAPTER THIRD.

THE DOCTRINE OF CHARITY.

6818. Something more must be said of the neighbor, for without a knowledge of the neighbor, it cannot be known how charity should be exercised. In the preface to the preceding chapter, it was said that every one is a neighbor, but not one the same as another; and that he who is in good, is more the neighbor than others, thus that it is the good in man which is to be loved; for when the good is loved, the Lord is loved, since it is the Lord from Whom good is, Who is in good, and Who is good itself.

6819. And again, not only man as an individual is a neighbor, but also man in plurality; for a society larger and smaller, a man's country, the church, the Lord's kingdom, and above all the Lord — these all are the neighbor, to whom good is to be done from charity. These also are ascending degrees of neighbor; for a society of many is neighbor in a higher degree than an individual; a man's country in higher degree than a society; in still higher degree is the church; in yet higher degree the Lord's kingdom; but in the supreme degree the Lord. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.

6820. A society is more a neighbor than an individual, because it consists of many. Charity is to be exercised toward it, as toward an individual, namely, according to the quality of good in it; thus in a quite different way toward a society of the upright, from what it is toward a society of the unworthy.

6821. One's country is more a neighbor than a society, because it is like a parent; for in it a man is born, is

nourished, and is protected from harm. Good should be done to the country from love, according to its needs, which principally relate to its sustenance, its civil life, and its spiritual life. He who loves his country, and from good will does good to it, in the other life loves the Lord's kingdom; for there the Lord's kingdom is his country. And he who loves the Lord's kingdom, loves the Lord, because the Lord is the all in all of His kingdom; for what is properly called the Lord's kingdom is the good and truth from the Lord in those who are in it.

6822. The church is more a neighbor than a man's country, inasmuch as he who provides for the church, provides for the souls and eternal life of the men who are in the country. And the church is provided for when man is led to good, and he who does this from charity, loves his neighbor, for he desires for another, heaven and happiness of life forever. Good may be instilled into another by any one in his country, but not truth, except by those who are teaching ministers; if by others, heresies arise and the church is disturbed and divided. If charity is exercised by the truth which is of the church, the neighbor is led to good; if in the church anything be called truth which leads away from good, this is not to be spoken of, for it is not truth. Every one must first obtain for himself truth from the doctrine of the church, and afterward from the Word of the Lord; this will be the truth of his faith.

6823. The Lord's kingdom is neighbor in a higher degree than the church in which one is born; for the Lord's kingdom consists of all who are in good, both on earth and in the heavens; thus the Lord's kingdom is good with every quality of it in the complex; and when this good is loved, every one who is in good is loved. Thus the whole, which is all good in the complex, is neighbor in the first degree, and is the Greatest Man, described at the close of several chapters, which Man is a representative image of the Lord Himself. This Man, that is, the Lord's kingdom, is loved,

when from inmost affection good is done to those who are men through that Man from the Lord, thus with whom the Lord's kingdom is.

6824. These are the degrees of the neighbor, and according to these degrees charity ascends; but these are degrees in successive order, in which a prior or higher degree is always preferred to a posterior or lower one; and since the Lord is in the highest, and He is to be regarded in every degree, as the end to which each tends, therefore He is above all, and is to be loved above all.

CHAPTER III.

1. And Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb.

2. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.

4. And Jehovah saw that he turned aside to see, and God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5. And He said, Draw not nigh hither: pull off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6. And He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7. And Jehovah said, Seeing, I have seen the affliction of My people, which are in Egypt, and have heard their

cry by reason of their taskmasters; for I have known their sorrows;

8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a land good and large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9. And now, behold, the cry of the sons of Israel is come unto Me, and I have also seen the oppression wherewith the Egyptians oppress them.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the sons of Israel out of Egypt.

11. And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt?

12. And He said, Because I will be with thee; and this shall be the token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13. And Moses said unto God, Behold, I come unto the sons of Israel, and say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them?

14. And God said unto Moses, I AM WHO AM: and He said, Thus shalt thou say unto the sons of Israel, I AM hath sent me unto you.

15. And God said moreover unto Moses, Thus shalt thou say unto the sons of Israel, JEHOVAH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto generation and generation.

16. Go, and gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, hath ap-

peared unto me, the God of Abraham, of Isaac, and of Jacob, saying, Visiting, I have visited you, and that which is done to you in Egypt:

17. And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

18. And they shall hearken to thy voice, and thou shalt go in, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah God of the Hebrews hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God.

19. And I know that the king of Egypt will not permit you to go, and not by a strong hand.

20. And I will put forth My hand, and smite Egypt with all My wonders which I will do in the midst thereof, and after that he will send you away.

21. And I will give this people favor in the eyes of the Egyptians: and it shall be, that, when ye go, ye shall not go empty:

22. But every woman shall ask of her neighbor, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians.

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6825. In the first chapter, in the internal sense, the subject is the infestation of those who are of the church by falsities and evils; in the second chapter the subject is the beginnings and successive states of truth Divine with them; in this third chapter in the internal sense the subject is their deliverance; and then they are first instructed

who the God is Who has delivered them, that it is the Lord; and that He leads them into heaven, after they have been endowed with manifold truth and good.

INTERNAL SENSE.

6826. Verses 1–3. *And Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.* "And Moses was keeping the flock of Jethro his father-in-law, the priest of Midian" signifies that the law from the Divine instructed those who were in the truth of simple good; "priest" is the good of the church where such are; "and he led the flock to the back of the wilderness" signifies after that they had undergone temptations; "and came to the mountain of God" signifies that the good of love Divine appeared to him; "unto Horeb" signifies its quality. "And the angel of Jehovah appeared unto him" signifies the Lord as to the Divine Human; "in a flame of fire out of the midst of a bush" signifies love Divine in truth of knowledge; "and he looked, and, behold, the bush burned with fire" signifies apperception that truth of knowledge was full of the good of love Divine; "and the bush was not consumed" signifies Divine truth united to Divine good in the natural. "And Moses said" signifies perception from the law from the Divine; "I will turn aside now, and see this great sight" signifies reflection upon this revelation; "why the bush is not burnt" signifies that there is such a union.

6827. *And Moses was keeping the flock of Jethro his father-in-law, the priest of Midian.* That this signifies that

the law from the Divine instructed those who were in the truth of simple good, and that the priest of Midian is the good of the church where such are, is evident from the representation of Moses, as the Lord as to the law Divine (see n. 6752); and in the beginning as to the truth which is of the law from the Divine (n. 6771); but here as to the law from the Divine. Thus we may name the degrees of progression in the Lord, before, as to the Human, He was made the very law Divine. In the whole Word, in its inmost or supreme sense, the Lord alone and the glorification of His Human are treated of; but as the inmost or supreme sense transcends human understanding, it is allowed to unfold the Word as to its internal sense, in which are described the Lord's kingdom and the church, and the establishment of the latter, and also the regeneration of the man of the church by the Lord. That these are the subjects in the internal sense, is because the regeneration of man is a representative image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688, 3245, 3246). The meaning is further evident from the signification of 2
keeping the flock, as instructing (n. 3795, 5201); from the signification of a flock, as those who learn and are led by truth to the good of charity (n. 343) — thus the flock in the general sense is the church (n. 3767, 3768), here the church where are those who are in the truth of simple good, signified by Midian (n. 3242, 4756); from the signification of father-in-law, as the good from which, as from a father, exists that good which is conjoined to truth, here to the truth which is of the law from the Divine, represented by Moses (see n. 6793), the quality of which good is Jethro; and from the signification of the priest of Midian, as the good of the church where they are who are in the truth of simple good (n. 6775). From this it is plain that by Moses keeping the flock of his father-in-law, the priest of Midian, is signified that the law from the Divine instructed those who were in the truth of simple good,

and that the priest of Midian is the good of the church where such are.

6828. *And he led the flock to the back of the wilderness.* That this signifies after that they had undergone temptations, namely, they who were in the truth of simple good, is evident from the signification of a flock, as the church where they are who are in the truth of simple good — of which just above (n. 6827); and from the signification of a wilderness, as a state of temptation. For a wilderness signifies what is little and also what is not at all inhabited and cultivated; thus in the spiritual sense a man devastated as to good and desolate as to truth, consequently a man who is in temptation; for he who is in temptation is in vastation and in desolation, inasmuch as the falsity and evil which are with him, rise up and darken and almost take away the influx of truth and good from the Lord. Neither does the truth which flows in appear to him to have life enough to disperse the falsities and evils; and evil spirits are then present, who cause grief and despair concerning salvation. That a wilderness signifies such a state, is evident from very many passages in the Word (see n. 2708); and as wilderness signified a state of temptation, and the number forty its duration, however long or short (n. 730, 862, 2272, 2273), therefore the sons of Israel were in the wilderness forty years; and therefore the Lord was in the wilderness forty days when He was tempted (Matt. iv. 2; Mark i. 13).

6829. *And came to the mountain of God.* That this signifies that the good of love Divine then appeared, is evident from the signification of the mountain of God, as the good of love Divine. That a mountain is the good of love, may be seen above (n. 795, 796, 2722, 4210, 6435); that this good appeared after they had undergone temptations, is signified by coming to that mountain at the back of the wilderness. The case is this: when man is in temptation, he is compassed about by falsities and evils which

hinder the influx of light from the Divine, that is, of truth and good, and then man is as it were in darkness. Darkness in the other life is nothing else than this obsession by falsities, for these take away light, and thus the perception of consolation by truths, from him who is in temptation. But when man emerges from temptation, then light appears with its spiritual heat, that is, truth with its good, and thus he has gladness after anxiety; this is the morning which succeeds night in the other life. The reason why good is then perceived and truth appears, is, that after temptation truth and good penetrate interiorly and there take root. For when man is in temptation, he is as it were in hunger for good, and in thirst for truth; and therefore when he emerges he takes in good as a hungry man does food, and receives truth as a thirsty man does drink. Besides, when light from the Divine appears, falsities and evils are removed, and when these are removed, access is given for truth and good to penetrate more interiorly. These are the reasons why after temptations the good of love appears with its light from the Lord. That after the obscurity and anxiety of temptations, brightness and gladness appear, is known to all in the other life, because it is there a common occurrence.

6830. *Unto Horeb.* That this signifies the quality, namely, of the good of love Divine which appeared, is evident from this, that names when added, involve the quality of the subject; the quality involved by Horeb is plain from the things there seen, namely, from the flame of fire out of the midst of a bush; thus it is the Divine good of love shining forth through the truth which is of the law Divine.

6831. *And the angel of Jehovah appeared unto him.* That this signifies the Lord as to the Divine Human is evident from the signification of the angel of Jehovah, as the Divine Human of the Lord (see n. 6280). The reason why the Divine Human is called the angel of Jehovah, is,

that Jehovah before the coming of the Lord, when He passed through heaven, appeared in human form as an angel. For the whole angelic heaven presents one man, which is called the Greatest Man, and which has been described at the close of several chapters. Therefore when the Divine Itself passed through the angelic heaven, It appeared in human form as an angel before those with whom He spake: this was the Divine Human of Jehovah before the coming of the Lord. The Lord's Human when made Divine, is the same, for the Lord is Jehovah Himself in the Divine Human. That the Lord as to the Divine Human is called an angel, may be seen above (n. 6280); and it is also evident from several passages in the New Testament where the Lord says that He was sent by the Father; and to be sent signifies to proceed, and the word sent in the Hebrew is the same as angel. That the Lord speaks of Himself as sent, may be seen in Matthew (x. 40; xv. 24: Mark ix. 37: Luke iv. 43; ix, 48; x. 16: John iii. 17, 34; iv. 34; v. 23, 24, 36–38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; x. 36; xi. 41, 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xvi. 5, 7; xvii, 3, 8, 18, 21, 23, 25).

6832. *In a flame of fire out of the midst of a bush.* That this signifies love Divine in truth of knowledge, is evident from the signification of a flame of fire, as love Divine — of which below; and from the signification of a bush as truth of knowledge. That a bush is truth of knowledge, is because all small shrubs of every kind signify outward knowledges, but the greater shrubs signify inward knowledges and perceptions; the bush or bramble, because it produces flowers and berries, signifies truth of knowledge. Truth of knowledge of the church is nothing else than the Word in the sense of the letter, and also every representative and significative of the church which existed with the posterity of Jacob. These in their external form are called truths of knowledge, but in the internal form they are spir-

itual truths. But as truths in the internal or spiritual form could not be apparent to the posterity of Jacob, because they were in mere externals, and were altogether unwilling to learn anything internal, therefore the Lord appeared in the bush; for when the Lord appears, He appears according to the quality of the man, because a man receives the Divine no otherwise than according to his own quality. Therefore when the Lord appeared on Mount Sinai, He appeared to the people as fire burning even to the heart of heaven, and as darkness, clouds, and thick darkness (Deut. iv. 11; v. 22, 23; also Exod. xix. 18). He would have appeared altogether otherwise if the people, who were looking on at the base of the mountain, had not been of such a quality; and because the people were only in externals, therefore when Moses went up to the Lord on Mount Sinai, it is said that he entered into a cloud (Exod. xxiv. 2, 18; xxxiv. 5). That a cloud is the external of the Word, see the preface to the eighteenth chapter of Genesis (also n. 4060, 4391, 5922, 6343); consequently also it was the representative of the church viewed in outward form. That 2
the Lord appears to every one according to his quality, may be evident from this, that the Lord appears to those who are in the inmost or third heaven as the Sun, from which proceeds ineffable light, because those who are there are in the good of love to the Lord; and that He appears to those who are in the middle or second heaven as the Moon, because those who are there are more remotely and obscurely in love to the Lord, being in love toward the neighbor; but in the lowest or first heaven, the Lord does not appear as the Sun nor yet as the Moon, but only as light, which much exceeds the light of the world. And as the Lord appears to every one according to his quality, therefore also He cannot appear to those who are in hell except as a dusky cloud and darkness; for as soon as the light of heaven, which is from the Lord, flows down into any hell, shades and darkness then appear. From this it

may now be evident that the Lord appears to every one according to his quality, because according to his reception; and as the posterity of Jacob were in externals only, therefore the Lord appeared unto Moses in a bush, and also in a cloud, when he entered in unto the Lord upon
3 Mount Sinai. That flame is love Divine, is because love in its first origin is nothing else than fire and flame from the Lord as the Sun. It is the fire or flame of this Sun which gives the *esse* of life to every man; and it is the vital fire itself which fills the interiors of man with heat, as may be evident from love, for in proportion as love increases with man, he grows warm, and in proportion as love decreases, he grows cold. Hence it is that when the Lord appeared in vision, He appeared as fire and flame — as in Ezekiel: The appearance of the four animals (which were cherubim) *was like burning coals of fire, like the appearance of torches; it went up and down among the animals, as the brightness of fire, and out of the fire went forth lightning. . . . Above the expanse that was over their head, was as it were the appearance of a sapphire stone, the likeness of a throne: and upon the likeness of the throne was the likeness as the appearance of a man upon it above. And I saw the appearance of a burning coal as the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, which had a*
4 *brightness round about* (i. 13, 26, 27). That everything contained in this vision is significative and representative of something Divine, no one can deny; but unless it is known what is signified by cherubim, by burning coals of fire like to the appearance of torches, by a throne, by the appearance of a man upon it, by the loins from which was the appearance of fire upward and downward, and brightness from the fire, it is impossible to know the holy arcanum contained in it. That cherubim are the providence of the Lord, may be seen above (n. 308); also that a throne is

heaven, properly the Divine truth proceeding from the Lord, which forms heaven (5313). That the appearance of a man upon the throne above is the Lord as to the Divine Human, is plain; that loins are marriage love, and hence all celestial love, may be seen above (n. 3021, 4277, 4280, 4575, 5050–5062); which love was represented by the appearance of burning coal as the appearance of fire, which had a brightness round about. In Daniel: *I beheld* 5 *till thrones were cast down, and the Ancient of days did sit: His raiment was like white snow, and the hair of His head was like pure wool; His throne was a flame of fire: His wheels were burning fire. A stream of fire issued and came forth from before Him* (vii. 9, 10). The Divine good of the Divine love of the Lord was here also seen as a flame of fire. In the Apocalypse: He that sat upon the white horse had eyes as a flame of fire (xix. 12). That He that sat upon the white horse is the Lord as to the Word, is here expressly said (ver. 13, 16); thus the flame of fire is the Divine truth which is in the Word, which is from the Divine good of the Lord. Again: In the midst of the seven candlesticks was one *like unto the Son of Man, clothed with a garment down to the foot. . . . His head and hairs were white as white wool, as snow; and His eyes were as a flame of fire* (Apoc. i. 13, 14). Here also eyes as a flame of fire mean the Divine truth proceeding from the Divine good of the Lord. That a flame of fire is the Di- 6 vine truth proceeding from the Lord, is evident also in David: *The voice of Jehovah falleth like a flame of fire* (Psalm xxix. 7) — where the voice of Jehovah is the Divine truth. That the Divine truth might be represented proceeding from the Divine good of the Lord, it was commanded to make a candlestick of pure gold with seven lamps, and that it should be set in the tent of the congregation by the table on which was the shew-bread, and that the lamps should burn continually before Jehovah (Exod. xxv. 31 to the end; xxxvii. 17–24; xl. 24, 25: Lev. xxiv.

4: Num. viii. 2: Zech. iv. 2). By the candlestick with the seven lamps was represented the Divine truth proceeding
7 from the Divine good of the Lord. Also that the Divine good itself might be represented, it was commanded that there should be a perpetual fire on the altar: *The fire shall burn upon the altar, and shall not go out: the priest shall burn wood upon it every morning. . . . The fire shall burn continually upon the altar, and shall not go out* (Lev. vi. 12, 13). That fire was well known to the ancients to be representative of the Divine love, may be evident from this, that this representative spread from the Ancient Church even to remote nations, which were in idolatrous worship, and who are known to have instituted a sacred perpetual fire, and appointed virgins, called vestal virgins, to keep it.
8 That fire and flame in the opposite sense signify filthy loves — as those of revenge, of cruelty, of hatred, of adultery, and in general the lusts from self-love and the love of the world — is evident also from many passages in the Word, of which it is enough to cite only the following — in Isaiah: *Behold, they are become as stubble, the fire hath burned them: they shall not deliver their soul from the power of the flame: it shall not be a coal to warm at, nor a fire to sit before* (xlvii. 14). In Ezekiel: *Behold, I will kindle a fire in thee, and it shall devour in thee every green tree, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt thereby* (xx. 47). Here by fire and flame are signified the lusts of evil and falsity, which extinguish all the good and truth of
9 the church: hence the church's vastation. And in Luke: The rich man said to Abraham, *Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame* (xvi. 24). They who do not know that the vital fire in man is from a different origin from elementary fire, cannot know otherwise than that by the fire of hell is meant such fire as is in the world; when yet in the

Word no such fire is meant, but the fire which is of love, thus which is of man's life, proceeding from the Lord as a Sun; which fire, when it enters with those who are in opposites, is turned into the fire of lusts, which, as said above, are those of revenge, hatred, and cruelty, issuing from self-love and the love of the world. This is the fire which torments those who are in the hells, for when the rein is loosened to their lusts, they then rush one upon another and torture one another in direful and inexpressible ways, since every one desires to be preëminent, and by secret or open artifices to take from another what belongs to him. Since all have such desires, hatreds therefrom arise among them and enormities are wrought, especially by magical arts and fantasies, which arts are innumerable and altogether unknown in the world. They who do not believe in 10
spiritual things, especially the worshippers of nature, can never be led to believe that the heat in living beings, which makes the internal life itself, is from any other origin than that of the heat of this world; for they cannot know, still less acknowledge, that there is a heavenly fire proceeding from the Lord as a Sun, and that this fire is pure love. Thus they cannot know innumerable things in the Word, where no other fire is meant, neither can they know innumerable things in man, who is an organ receptive of that fire.

6833. *And he looked, and, behold, the bush burned with fire.* That this signifies apperception that truth of knowledge was full of the good of love Divine, is evident from the signification of seeing, as apperceiving (see n. 2150, 3764, 4567, 4723, 5400); from the signification of a bush, as truth of knowledge — of which just above (n. 6832); and from the signification of fire as love Divine (n. 934, 4906, 5071, 5215, 6314, 6832). Hence to burn with fire is to be full of the good of love Divine.

6834. *And the bush was not consumed.* That this signifies the Divine truth united to Divine good in the natural,

is evident from the signification of a bush, as truth of knowledge — of which above (n. 6832, 6833) — here because it is said of the Lord, it is Divine truth in the natural, and it is the natural because truth is there of knowledge; and from the signification of not being consumed by fire, as not being dissipated by the good of Divine love — that fire is the good of Divine love, may be seen just above (n. 6832) — thus as being united, namely, Divine truth with Divine good in the natural. This is the signification of these words in the supreme sense, in which the subject is the Lord. The case is this: the Divine good of the Divine love is the very solar fire in the other life, which fire is of such heat that if it were to fall upon any one, even an angel of the inmost heaven, without intermediate tempering, he would be deprived of all sense, and would perish; of such heat is the Divine love of the Lord. But the Lord when He was in the world, and united the human essence to the Divine, received the fire of this love in His Human, and united it to the truth there when He made Himself the law Divine. This now is what is meant by the Divine truth being united to the Divine good in the natural.

6835. *And Moses said.* That this signifies perception from the law from the Divine, is evident from the signification of saying in the historicals of the Word, as perception — of which frequently above; and from the representation of Moses, as the law from the Divine — of which also above (n. 6827).

6836. *I will turn aside now, and see this great sight.* That this signifies reflection on this revelation, is evident from the signification of turning aside and seeing, as reflecting; for turning aside, in the spiritual sense, is turning away from the thought in which one is, and seeing is perceiving, thus both together mean reflecting; and from the signification of a sight, or vision, as revelation (see n. 6000). It is called a great sight, because in the supreme sense by

the flame in the bush is signified the Divine truth united to the Divine good in the Lord's Human (n. 6834).

6837. *Why the bush is not burnt.* That this signifies that such is the union, is evident from what was said above (n. 6834).

6838. Verses 4–6. *And Jehovah saw that he turned aside to see, and God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: pull off thy shoes from off thy feet, for the place whereon thou standest is holy ground. And He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.* "And Jehovah saw that he turned aside to see" signifies reflection from the Lord; "and God called unto him" signifies influx from the Divine; "out of the midst of the bush" signifies out of truths of knowledge; "and said, Moses, Moses. And he said, Here am I" signifies internal exhortation, and hearing. "And He said, Draw not nigh hither" signifies that he should not think of the Divine still from what is of the senses: "pull off thy shoes from off thy feet" signifies that things of sense, which are the externals of the natural, should be removed; "for the place whereon thou standest is holy ground" signifies that otherwise the Divine cannot enter. "And He said, I am the God of thy father" signifies the Divine which was of the Ancient Church; "the God of Abraham, the God of Isaac, and the God of Jacob" signifies the Divine Itself, and the Divine Human, thus the Lord. "And Moses hid his face" signifies that the interiors were guarded; "for he was afraid to look upon God" signifies lest they should be hurt by the presence of the Divine Itself.

6839. *And Jehovah saw that he turned aside to see.* That this signifies reflection from the Lord, is evident from the signification of turning aside to see, as reflection — of which above (n. 6836); as also that Jehovah is the Lord

(n. 1343, 1736, 2921, 3023, 3035, 5663, 6303). What is the nature of the sense of the letter of the Word is manifest here. It is said that Jehovah saw that he turned aside to see, as if He had not known before, and as if He had not influenced him and moved him to turn aside to see; while yet it is so said, because according to the appearance. But the internal sense teaches how it is to be understood, namely, that the Lord flowed into his thought, that he might reflect upon it. Hence it may be evident how it is with the sense of the letter of the Word in respect to the internal sense; and that the contents of the sense of the letter are such as to accommodate themselves to the apprehension of the simple, who believe only as it appears; what does not appear, they do not believe, because they cannot enter into the interiors of things; therefore unless the Word had been such in the letter, it would not have been received. He who is in the things of sense, and occupied with what is of the world, in no wise apprehends interior things. He is willing to see what he believes; what he does not see, is as if foreign to him, and he rejects it as a thing to be denied, at least to be doubted, when he thinks about it from himself.

6840. *And God called unto him.* That this signifies influx from the Divine, is evident from the signification of calling, as influx; for in the internal sense calling by speech is not meant, as in the external historic sense, but calling by influx into the will; and this calling is internal, for Jehovah, or the Lord, flows into the will and leads it to do what pleases Him. This internal when it falls into what is historic, in which are only external things, falls either into a command, or a call, or an address, or some other such expression.

6841. *Out of the midst of the bush.* That this signifies out of truths of knowledge, is evident from the signification of a bush, as truth of knowledge (see n. 6832, 6833).

6842. *And said, Moses, Moses. And he said, Here am I.*

That this signifies internal exhortation, and hearing, is evident from the signification of being called by Jehovah, in the historicals of the Word, as influx from the Divine (see n. 6840). The call itself is in these words, And Jehovah said, Moses, Moses; and because these words involve all that follows, and first that he should not draw nigh hither, but that he should take off his shoes from off his feet, they signify exhortation, and the reply of Moses, Here am I, signifies hearing.

6843. *And He said, Draw not nigh hither.* That this signifies that he should not think of the Divine still from what is of the senses, is evident from the signification of coming near to Jehovah, as thinking of the Divine. To come near, when spoken of man in respect to the Lord, is thought as to the Divine, because man cannot come with the body to the Divine, as man to man, but with the mind, thus with the thought or will. There is no other access to the Divine, because the Divine is above the things of place and time, being in those things with man which are called states, namely, states of love and of faith, thus states of each faculty of the mind, that is, of the will and of the thought; by these man can approach the Divine. Hence here, by, Draw not nigh hither, is signified that he should not think of the Divine, that is, from external sensuals which are signified by the shoes, that he was first to take off. It is said that he should not think of the Divine *still*, because the external sensuals of the natural are the last regenerated, and thus last receive influx from the Divine, and the state here treated of, was not yet such that sensuals could receive the influx. As to sensual things, see what now follows.

6844. *Pull off thy shoes from off thy feet.* That this signifies that sensual things, which are the externals of the natural, should be removed, is evident from the signification of shoes, as the sensuals which are the externals of the natural (see n. 1748); and from the signification of

feet, as the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952). That to pull off is to remove is evident, for it is said of sensual things; for expressions are to be applied to their subject, thus to pull off the shoes is to be withdrawn from sensual things. How this is, must be told. Every one can see that shoes here represent something which did not agree with the holy Divine, and thus that to pull off the shoes was representative of the removal of such things; otherwise what would it matter to the Divine whether man approached in shoes or with the soles of his feet bare, if so be he was only interiorly such as to be able to approach the Divine by faith and love? Therefore by shoes are signified sensuals, and sensuals which are the externals of the natural are such that they cannot be present when the Divine is the object of holy thought; therefore, as at that time representatives were to be observed, it was not per-
2 mitted to Moses to approach with shoes on his feet. Sensuals, which are the externals of the natural, are such that they cannot receive the Divine, for the reason that they are in what is worldly and corporeal, and also in what is earthly, for they receive those things first; hence the things in the memory from sensuals are derived from the light and heat of the world, and little from the light and heat of heaven, and are consequently the last which can be regenerated, that is, receive anything of the light of heaven. Hence it is, that when man is in those sensuals and thinks from them, he thinks not otherwise of the Divine than as of earthly things, and if he is in evil he thinks from them altogether against the Divine. Therefore when man thinks of such things as are of faith and love to God, if he is in good he is raised from the sensuals, which are the externals of the natural, toward interior things, consequently from earthly and worldly nearer to heavenly and spiritual things.
3 Man is ignorant of this, for the reason that he does not know that the interiors in him are distinct from the exteriors, and that thought is interior in greater and greater

degree, and also exterior; and as he does not know those things, he cannot reflect upon them. But see what has been before said as to thought from sensuals, namely, that they who think from them, have very little wisdom (see n. 5089, 5094, 6201, 6310–6312, 6314, 6316, 6318, 6598, 6612, 6614, 6622, 6624); that man is raised from sensuals, and when he is raised comes into a milder light; and that this is especially the case with those who are being regenerated (n. 6183, 6313, 6315). From this is now plain what is meant by putting off the shoes from off the feet. That the natural with man is external, middle, and internal, may be seen above (n. 4570, 5118, 5126, 5497, 5649). The internal natural is signified by the feet, the middle natural by the soles of the feet, and the external by the shoes.

6845. *For the place whereon thou standest is holy ground.* That this signifies that otherwise the Divine cannot enter, is evident from the signification of place, as state (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605), whence the place whereon thou standest is the state in which he yet is; and from the signification of holy ground, as the holy which proceeds from the Lord. Thus it is a state of the holy proceeding from the Lord's Divine Human, which is meant by these words. That it signifies that otherwise the Divine cannot enter, follows from what goes before, namely, that if man were not removed from sensuals, which are the externals of the natural, that is, if he were not raised from those to things interior, the Divine could not flow in. That the Divine cannot flow in with man so long as he is in those sensuals, is because the influx from the Divine proceeds even to those things which are last in order, thus even to the sensuals which are the externals of the natural with man; and if the things therein be merely corporeal and earthly, the Divine things which flow in are there dissipated, because they do not agree together. Therefore when man is about to receive the Divine, that is, what is

of faith and love, he is raised from sensuals; and when he is raised from them, then the Divine no longer flows in thither, namely, into the external sensual, but into the interior plane to which the man is raised. That this is so, has been given me to know from much experience.

6846. *And He said, I am the God of thy father.* That this signifies the Divine which was of the Ancient Church, is evident from the signification of father, as the Ancient Church (see n. 6075). The Ancient Church is called father because from it were born the churches which succeeded, namely, the Hebrew Church, and afterward the church with the posterity of Jacob. For the rites and statutes which were commanded to the posterity of Jacob by Moses, were not new, but were before in the ancient churches, and were only restored with the sons of Jacob. They were restored because with other nations they were made idolatrous, and in Egypt and in Babel were turned into magic. That the same were in the ancient churches, may be evident from many passages in the Word. Hence now it is that the Ancient Church is meant by father, and is also called father in the Word where the church is referred to. God, Who was worshipped in the Ancient Church, was the Lord as to the Divine Human, and it was known to them that it was the Lord Who was represented in all the rites of their church; and many of them also knew that the Lord was to come into the world, and to make the Human in Himself Divine. Nor in that church was any other meant by Jehovah, for He had appeared to them as the Divine Man, and was called Jehovah (n. 1343, 5663), as also afterward to Abraham (Gen. xviii. 2), to Joshua (v. 13–15), to Gideon (Judges vi. 11), and to Manoah and his wife (Judges xiii. 3). And He was acknowledged as the God of the universe, and the only One Whom they should adore. Hence now it is, that by the God of thy father, is meant in the internal sense the Divine which was of the Ancient Church, that is, the Lord; but

in the external historic sense is meant Abraham, and also Isaac and Jacob.

6847. *The God of Abraham, the God of Isaac, and the God of Jacob.* That this signifies the Divine Itself, and the Divine Human, thus the Lord, is evident from the representation of Abraham, of Isaac, and of Jacob, as the Divine Itself, and the Divine Human of the Lord. That Abraham represents the Lord as to the Divine Itself, Isaac as to the Divine rational, and Jacob as to the Divine natural, may be seen above (n. 1893, 2011, 2066, 2072, 2083, 3245, 3251, 2630, 3194, 3210, 3305, 3439, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6425, 6804); by God is meant the Divine, and by those names what is represented by them; hence those things in the Lord are what are meant by the God of Abraham, the God of Isaac, and the God of Jacob.

6848. *And Moses hid his face.* That this signifies that the interiors were guarded, is evident from the signification of face, as the interiors (see n. 1999, 2434, 3527, 4066, 4796, 4797, 5102). That to hide is to guard follows from the series of things in the internal sense, for it is said that he hid his face because he was afraid to look upon God, and by this is signified lest the interiors should be hurt by the presence of the Divine Itself. How this is will be told in what follows.

6849. *For he was afraid to look upon God.* That this signifies lest they should be hurt by the presence of the Divine Itself, is evident from the signification of being afraid, as apprehension lest they should be hurt, namely, the interiors, for this was the cause of the fear; and from the signification of looking upon God, as the presence of the Divine Itself; for the Lord is presented before man in no other way than by an internal looking toward Him, which comes about through faith from charity. If the Lord appears to any one in an outward form, still it is the interiors which are affected, for the Divine penetrates to the

inmosts. In regard to the interiors not being hurt by the presence of the Divine Itself, and that on this account they were protected, the case is this: the Divine Itself is pure love, and pure love is as fire, more ardent than the fire of the sun of this world; if therefore the Divine love in its purity flowed into any angel, spirit, or man, he would altogether perish. Hence it is that Jehovah or the Lord in the Word is so often called a consuming fire. Lest therefore the angels in heaven should be hurt by the influx of heat from the Lord as a sun, they are each of them veiled by a certain thin and appropriate cloud, whereby the heat flowing
2 in from that sun is tempered. That every one would perish at the Lord's presence without such a protection, was known to the ancients; therefore they were afraid to see God — as is evident in the Book of Judges: *Gideon saw that he was an angel of Jehovah; and Gideon said, Ah, Lord Jehovih! forasmuch as I have seen an angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee; fear not: thou shalt not die* (vi. 22, 23), and again: *Manoah said unto his wife, Dying, we shall die, because we have seen God* (xiii. 22). And in Exodus: *Jehovah said unto Moses . . . Thou canst not see My face; for man shall not see Me and live* (xxxiii. 20). When therefore it was given Moses to see God, he was put into a hole of the rock (verse 22); by which was represented the obscurity of faith, as also by the cloudiness which covered
3 and by which he was protected. How much danger would attend the angels if they were looked upon by the Divine, without the veiling of clouds, may be manifest from this, that when the angels look upon any spirit who is in evil, he appears to be turned into something inanimate, as has been frequently given me to see. The reason is, that through the angelic sight the light and heat of heaven fall upon such a spirit, and with these the truth of faith and the good of love, by which when they penetrate, the wicked
4 are almost deprived of life. And if this be the effect of a

look from the angels, how much more would be the effect of a look from the Lord! This is the reason why the hells are altogether remote from heaven, and why they who are there wish to be remote, for if they are not remote, they are direfully tormented. From this it is plain what is meant by these words: *They shall say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne* (Apoc. vi. 16: Luke xxiii. 30: Hosea x. 8). From this, that the presence of the Divine Itself is such that no angel can endure it, unless he is protected by a cloud, which tempers and moderates the rays and heat from that sun, it may be manifestly evident that the Lord's Human is Divine; for unless it were Divine, it could never be so united to the Divine Itself, which is called the Father, as that they may be one—according to the Lord's words in John (xiv. 10), and elsewhere. For what so receives the Divine must needs be altogether Divine; what is not Divine would be utterly dissipated by such a union. To speak by comparison, what can be put into the solar fire, and not perish, unless it be of the sun's nature, thus, who can be let into the ardor of infinite love, except he who is in the ardor of similar love? consequently, who but the Lord alone? That the Father is in Him, and that the Father does not appear except in His Divine Human, is evident from the Lord's words in John: *No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him* (i. 18); and in another place: *Ye have neither heard His voice at any time, nor seen His shape* (v. 37).

6850. Verses 7, 8. *And Jehovah said, Seeing, I have seen the affliction of My people, which are in Egypt, and have heard their cry by reason of their taskmasters; for I have known their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a land good and large, unto a land flowing with milk and honey; unto the place of the Ca-*

naanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. "And Jehovah said, Seeing, I have seen the affliction of My people" signifies mercy toward those who are of the spiritual church after infestations from falsities; "and have heard their cry by reason of their taskmasters" signifies the aid of mercy against those who wished to compel them to serve; "for I have known their sorrows" signifies foresight how much they would be immersed in falsities; "and I am come down to deliver them out of the hand of the Egyptians" signifies that He would let Himself down to them to set them free from the power of false knowledges, which attempt to destroy the truths of the church; "and to bring them up out of that land" signifies that they should be raised up; "unto a land good and large" signifies to heaven, where is the good of charity and the truth of faith; "unto a land flowing with milk and honey" signifies the pleasantness and enjoyment thence; "unto the place of the Canaanite, and the Hittite" signifies the region occupied by evils from falsities; "and the Amorite, and the Perizzite" signifies by evils and falsities thence; "and the Hivite, and the Jebusite" signifies by idolatry in which is somewhat of good and truth.

6851. *And Jehovah said, Seeing, I have seen the affliction of My people.* That this signifies mercy toward those who are of the spiritual church after infestations from falsities, is evident from the signification of saying, in the historicals of the Word, as perception — of which frequently above; but when it is spoken of Jehovah, or the Lord, it means, not perception, but omniscience, because the Lord perceives and knows everything from eternity; and from the signification of, Seeing, I have seen, when spoken of Jehovah or the Lord, as mercy — for when the Lord sees any one in misery, or in affliction, He is merciful to him — the Lord indeed sees all, and thus is merciful to all, but it is not said that He is merciful to any but those who re-

ceive His mercy, that is, who are in good; and from the signification of affliction, as infestation (see n. 6663), here from falsities, because from the Egyptians, by whom are signified false knowledges (n. 6651, 6679, 6683); and from the signification of people, as those who are of the spiritual church (n. 2928). They who are of the celestial church are in the Word called nation.

6852. *And have heard their cry by reason of their taskmasters.* That this signifies the aid of mercy against those who wished to compel them to serve, is evident from the signification of a cry, as entreaty (see n. 6801); and from the signification of hearing, as obeying and apperceiving (n. 5017); but when it is said of Jehovah or the Lord, it is to bring the aid of mercy to him who implores it — it is with hearing as above (n. 6851) with seeing, namely, that the Lord hears all, and thus brings aid to all, but according to needs — they who cry and implore Him for themselves alone, and thus against others, as the wicked are wont to do, these also the Lord hears, but He does not bring them aid, and when He does not bring aid, it is said that He does not hear; and from the signification of taskmasters, as those who wish to compel to serve. That a taskmaster * is one who compels to serve, is evident from Isaiah: *The peoples shall take them, and bring them to their place . . . and they shall rule over their exactors. . . . It shall come to pass in the day that Jehovah shall give thee rest* [*from thy sorrow*], *and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable concerning the king of Babylon. . . . How hath the exactor ceased!* (xiv. 2–4.) And in Zechariah: *I will encamp about My house because of the army, because of him that goeth and of him that returneth, and no exactor shall pass through upon them any more* (ix. 8). They were called exactors who exacted tribute (2 Kings xxiii. 35: Deut. xv. 3), and also they who made them

* Or, exactor.

work according to the tributes required; they are called also taskmasters (Exod. i. 11); that these are they who made them serve, may be seen above (n. 6659.)

6853. *For I have known their sorrows.* That this signifies foresight, how much they would be immersed in falsities, is evident from the signification of knowing, when said of the Lord, as foresight — knowing is foresight because the Lord knows everything from eternity; and from the signification of sorrows, as immersion in falsities; for they who are in good, when they are immersed in falsities, come into anguish and anxieties, and are tormented; for they love truths and abhor falsities, and think continually about salvation, and about their unhappiness if falsities should prevail with them. But they who are not in good, care not whether they be in falsities or in truths, for they do not think at all about salvation, nor about unhappiness, because they do not believe such things. The enjoyments of self-love and the love of the world take away all belief respecting the life after death: these are perpetually immersed in falsities. Immersion in falsities appears in the other life like sinking in waters, which according to the abundance of falsities rise higher and higher till at length they reach over the head; the waters appearing thinner or denser according to the quality of the falsities. The immersion with the wicked appears as a heavy cloud and as a fog more or less dark, which compasses them about, and altogether separates them from the clearness of the light of heaven.

6854. *And I am come down to deliver them out of the hand of the Egyptians.* That this signifies that He let Himself down to them, to set them free from the power of the false knowledges which attempt to destroy the truths of the church, is evident from the signification of coming down, as letting Himself down, of which below; and from the signification of delivering, as setting free, for he who sets free from falsities, delivers; from the signification of a

hand, as power (n. 878, 3387, 3563, 4931–4937, 5544); and from the signification of the Egyptians, as false knowledges, which are contrary to the truths of the church (see n. 6651, 6679, 6683), thus which attempt to destroy them. As to the Lord's coming down, the case is this: the Lord is said to come down, or to let Himself down, when He comes for judgment (n. 1311); and also when He comes to the lower regions, here to those who are of the spiritual church, who are signified by the sons of Israel — for they are treated of in the internal sense, how they are infested by falsities, and then endure temptations, and afterward are delivered, that they may be led into heaven. But in the 2
contents of this and the following verses, in the internal sense, there is a still greater mystery, which is not yet known in the church, and therefore is to be made known. They who are called spiritual — who are such as can be regenerated only as to the intellectual part, but not as to the voluntary part, and in whose intellectual part therefore a new will is implanted by the Lord, which will is according to the doctrinals of faith pertaining to their church — these spiritual men were only saved by the Lord's coming into the world. The reason is that the Divine passing through heaven, which was the Divine Human before the Lord's coming, could not reach to them, inasmuch as the doctrines of their church were for the most part not true, and hence the good which is of the will was not good (see n. 6427.) Because these could only be saved by the coming of the Lord, and thus could not before be taken up into heaven, therefore meanwhile they were kept in the lower earth, in places there which in the Word are called pits; which earth was compassed about by the hells of falsities, by which they were then much infested and yet were guarded by the Lord. But after the Lord came into the world, and made the Human in Himself Divine, then He delivered those who were there in pits, and raised them to heaven; and out of them He also formed the

spiritual heaven, which is the second heaven. This is meant by the descent of the Lord to those who were beneath, and by the deliverance of those who were bound.

3 This is the mystery, which in the internal sense is also described in this verse and in those that follow — see what was shown above concerning those spiritual men, namely, that they are in obscurity as to the truth and good of faith (n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289). That their obscurity is enlightened by the Lord's Divine Human, see above (n. 2716, 4402); and that as they are in obscurity as to the truth and good of faith, they are greatly assaulted by the hells, but the Lord continually protects them (n. 6419); that the spiritual cannot be regenerated as to the voluntary part, but only as to the intellectual part, and a new will is there formed by the Lord (n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493, 5113); and that the spiritual were saved by the coming of the Lord into the world (n. 2833, 2834, 3969).

4 In the prophetic Word throughout mention is made of the bound, and of those that are bound in the pit, and that they were delivered by the Lord; by which bound are especially meant those who are here spoken of — as in Isaiah: *I Jehovah have called Thee in justice, and will hold Thy hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison house* (xlii. 6, 7). Again: *I kept Thee, and gave Thee for a covenant of the people, to restore the land, to make them inherit the desolate heritages; to say to the bound, Go forth, to them that are in darkness, Show yourselves. They shall feed in the ways, and on all hillsides shall be their pasture* (xlix. 8, 9). This is spoken manifestly of the Lord, and the bound are in particular those who were held in the lower earth until the Lord's coming, and who were then taken up into heaven; and in general all those who are in good, and are kept as

it were bound by falsities, from which nevertheless they are desirous to be delivered. And in Zechariah: *By the blood of Thy covenant, I will send forth Thy bound out of the pit* (ix. 11). And in Isaiah: *Gathering, they shall be gathered together, the bound in the pit, and shall be shut up in the prison; and after many days shall they be visited* (xxiv. 22) — where the bound in the pit mean the same. And further in Isaiah: *Jehovah hath anointed Me to preach good tidings unto the poor; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, to the bound, to the blind, to proclaim the year of Jehovah's good pleasure* (lxi. 1). And again: *The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined* (ix. 2).

6855. *And to bring them up out of that land.* That this signifies that they should be raised up, namely, from the place and state where they are infested by falsities, is evident from the signification of bringing up, as to be raised; and from the signification of land, here the land of Egypt, as the place and state where they are infested by falsities; that Egypt is the false knowledge which infests, has been already shown; the like is also signified by the land of Egypt.

6856. *Unto a land good and large.* That this signifies to heaven, where is the good of charity and the truth of faith, is evident from the signification of land, here the land of Canaan, as the Lord's kingdom, thus heaven (see n. 1607, 3038, 3481, 3705, 4447); and from the signification of a good land, as the good of charity there; and from the signification of a broad land, as the truth of faith there. That breadth is the truth which is of faith, may be seen above (n. 3433, 3434, 4482).

6857. *Unto a land flowing with milk and honey.* That this signifies the pleasantness and enjoyment thence, is evident from the signification of milk, as the celestial spiritual, or the truth of good (see n. 2184); and because it is the

truth of good, it is the pleasantness thereof, for they are conjoined; and from the signification of honey, as enjoyment (n. 5620). From what was shown above (n. 6854) it may be evident what is meant by bringing up out of that land to a land good and large, flowing with milk and honey, namely, that they who had been held in the lower earth in pits there, until the Lord's coming, should then be taken up to heaven where are the good of charity and the truth of faith and the pleasantness and enjoyment thence. These things are signified in particular by the words; but in general are signified all of the spiritual church who are in temptation and are delivered out of it.

6858. *Unto the place of the Canaanite, and the Hittite.* That this signifies the region occupied by evils from falsities, is evident from the representation of the Canaanites, as evils from the falsities of evil (see n. 4818); and from the representation of the Hittites, as falsities from which evils are (n. 2913). By the nations in the land of Canaan which are mentioned here and also in other places (as Gen. xv. 18, 19: Exod. xxiii. 23, 28; xxxiii. 2; xxxiv. 11: Deut. vii. 1; xx. 17: Josh. iii. 10; xxiv. 11: Judges iii. 5) are signified all kinds of evil and falsity. What is meant by the region occupied by evils from falsities, and also by the other kinds of evil and falsity, must be told. Before the coming of the Lord into the world, evil genii and spirits occupied all that region of heaven, to which afterward the spiritual were taken up; for before the coming of the Lord, the great part of such roamed at large and infested the good, especially the spiritual who were in the lower earth; but after the coming of the Lord, they were all thrust down into their hells, and that region was set free, and was given for an inheritance to those who were of the spiritual church. It has been frequently observed that as soon as any place is left by good spirits, it is occupied by evil ones; and that the evil are thence expelled, and on their expulsion the place again gives room to those who are in good. The

reason is, that the infernal burn continually to destroy the things of heaven, especially those to which they are in opposition; and therefore when any place is left, being then without protection, it is immediately occupied by the evil. This is especially meant, as was said, by the region occupied by evils and falsities, which is signified by the place where the nations were that were to be expelled. This, together with what was said above (n. 6854), is a great mystery, which cannot be known without being revealed.

6859. *And the Amorite, and the Perizzite.* That this signifies by evils and the falsities thence, is evident from the representation of the Amorite, as evil (see n. 1857, 6306); and from the representation of the Perizzite, as falsity (n. 1573, 1574). There are two origins of evil, and also two origins of falsity. One origin of evil is from falsity of doctrine or of religion; the other is from the lusts of self-love and the love of the world. Falsity of the first origin is, as was said, from falsity of doctrine or of religion; and falsity of the other origin is from the evil of the lusts of those loves. Those evils are what is signified by the Canaanite and the Amorite, and those falsities by the Hittite and the Perizzite.

6860. *And the Hivite, and the Jebusite.* That this signifies by idolatry in which is somewhat of good and truth, is evident from the representation of the Hivite, as idolatry in which there is somewhat of good; and from the representation of the Jebusite, as idolatry in which is somewhat of truth. That such things are signified by those nations, may be evident from this, that it was permitted that a covenant should be made with the Gibeonites by Joshua and the elders (Josh. ix. 3, and the following verses); and that they were made hewers of wood and drawers of water for the house of God (verses 23, 27); that they were Hivites, may be seen in the seventh verse (also xi. 19). That by the Jebusites are represented those who were in idolatry, but in which there was somewhat of truth, may be evident

from this, that the Jebusites were a long time tolerated in Jerusalem, and not expelled (Josh. xv. 63; xviii. 28: 2 Sam. v. 6–10).

6861. Verses 9–12. *And now, behold, the cry of the sons of Israel is come unto Me, and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the sons of Israel out of Egypt. And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt? And He said, Because I will be with thee; and this shall be the token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.* "And now, behold, the cry of the sons of Israel is come unto Me" signifies pity for those who are of the spiritual church; "and I have also seen the oppression wherewith the Egyptians oppress them" signifies by reason of the attempt at subjugation by those who were in falsities. "Come now therefore, and I will send thee unto Pharaoh" signifies the holy proceeding from the Lord's Human, by which the infesting falsities would be scattered; "that thou mayest bring forth My people the sons of Israel out of Egypt" signifies the liberation thereby of those who were of the spiritual church from infesting falsities. "And Moses said unto God" signifies perception from the Divine and humiliation; "Who am I that I should go unto Pharaoh" signifies not yet in such a state as to seem to Himself able to go to and remove infesting falsities; "and that I should bring forth the sons of Israel" signifies and thereby liberate those of the spiritual church. "And He said, Because I will be with thee" signifies that the Divine will be in the Human; "and this shall be the token unto thee that I have sent thee" signifies knowledge that the Divine proceeded from Himself; "when thou hast brought forth the people out of Egypt" signifies when the spiritual are liberated from in-

festations by falsities; "ye shall serve God upon this mountain" signifies then perception and acknowledgment of the Divine from love.

6862. *And now, behold, the cry of the sons of Israel is come unto Me.* That this signifies pity for those who are of the spiritual church, is evident from the signification of a cry, as entreaty for aid (see n. 6801), hence when it is said that a cry comes unto Jehovah, or the Lord, it implies the same as hearing, and hearing is to bring the aid of mercy, or compassion (n. 6852); and from the signification of the sons of Israel, as those who are of the spiritual church (n. 6637).

6863. *And I have also seen the oppression wherewith the Egyptians oppress them.* That this signifies by reason of the attempt at subjugation by those who are in falsities, is evident from the signification of the oppression wherewith they oppress, as attempt at subjugation — it is an attempt at subjugation, and not subjugation itself, because they who are of the Lord's spiritual church cannot be subjugated by those who are in falsities, since the Lord protects them; and from the signification of the Egyptians, as falsities (see n. 6692).

6864. *Come now therefore, and I will send thee unto Pharaoh.* That this signifies the holy proceeding from the Lord's Human, by which infesting falsities would be scattered, is evident from the representation of Moses, who was to go, and who was sent, as the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827) — thus as to the Human; for when the Lord was in the world, He first made His Human Divine truth, which is the same with the law Divine; and afterward He altogether glorified His Human, and made it Divine good — between Divine truth and Divine good there is a difference, such as there is between the light from the sun and the fire in the sun; and from the signification of being sent, as proceeding (n. 2397, 4710, 6831), here holy truth — that holy is predicated of

truth may be seen above (n. 6788); and from the representation of Pharaoh, as falsity (n. 6651, 6679, 6683, 6692). It is added that infesting falsities would be scattered, namely, by the holy proceeding from the Lord's Human, because in what follows the subject is the liberation of the sons of Israel, that is, of those who were of the Lord's spiritual church, from falsities; from which they can in no wise be liberated except by the holy which proceeds from the Lord. For the holy proceeding from the Lord not only scatters infesting falsities, but also reduces all things into Divine order, as well those in the heavens, as those in the hells; and causes the heavens to be most distinct according to goods and the truths thence, and the hells to be most distinct according to evils and falsities thence; and likewise causes evils to be opposite to goods, and falsities to truths, that a spiritual equilibrium may exist, and everything be in a free state.

6865. *That thou mayest bring forth My people the sons of Israel out of Egypt.* That this signifies the liberation thereby of those who are of the spiritual church from infesting falsities, is evident from the signification of bringing forth, as liberation; from the signification of the sons of Israel, as those of the spiritual church (see n. 6637); and from the signification of Egypt, as the false knowledge which is against the truths of the church, thus infesting falsity (see
2 n. 6692). It is false knowledge which chiefly infests those of the spiritual church; because they have no perception of truth from good, but only knowledge of truth from doctrine; they who are such are especially infested by knowledges. For facts of knowledge are most common vessels, which appear sometimes contrary to truths, until truths being let into them make them transparent, and thus not to be noticed. Moreover knowledges are full of the fallacies of the senses, which cannot be cast off by those who are in mere knowledges from doctrine, and not in the perception of truth from good; mainly because the light of the world

predominates with them, which light appears bright so long as the light of heaven does not flow into it, but as soon as the light of heaven flows in, instead of light it becomes obscurity. Consequently, they are enlightened and ingenious in the things of the world, but obscured and dull in the things of heaven. These believe themselves enlight- 3
ened when they have confirmed in themselves the doctrines of the church, but it is a sensual light from the light of the world which then deceives them; for doctrines of every kind may be confirmed, as Jewish doctrines by the Jews, enthusiastic doctrines by enthusiasts, Socinian by Socinians, and heresies by heretics of every sort; and when they are confirmed, they appear to them in the light of the senses as truths themselves. But they who are in the light of heaven, are in enlightenment from the Lord, and before confirmation perceive by looking into the knowledges which are beneath and there arranged in order, whether it be a truth that may be confirmed or not. Hence it is plain that these latter have an interior view, which is above the knowledges, and thus is distinct; whereas the former have an inferior view, which is amid the knowledges, and thus is perplexed (see n. 2831).

6866. *And Moses said unto God.* That this signifies perception from the Divine and humiliation, is evident from the signification of saying, as perception — of which frequently above; and from the representation of Moses, as the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827). The Divine is signified by God. That the words also involved humiliation, is plain from what follows, for Moses says, Who am I that I should go to Pharaoh, and bring forth the sons of Israel? As by Moses is represented the Lord, and mention is here made of humiliation, something is to be said as to the state of the Lord's humiliation, when He was in the world. So far as the Lord was in the human not yet made Divine, so far He was in humiliation; but so far as He was in the Human made Divine,

so far He could not be in humiliation, for so far He was God and Jehovah. That He was in humiliation when in the human not yet made Divine, was because the human which He took from the mother was by heredity evil, and this could not come near to the Divine without humiliation; for man in genuine humiliation divests himself of all ability to think and do anything from himself, and leaves himself altogether to the Divine, and thus draws near to the Divine. The Divine was indeed in the Lord, because He was conceived of Jehovah, but this appeared remote, so far as His Human was in the hereditary from the mother: for in spiritual and heavenly things unlikeness of state causes removal and absence, and likeness of state is what causes approach and presence; and it is love which makes likeness and unlikeness. From this it may now be plain whence was the state of humiliation with the Lord when He was in the world; but afterward, when He put off all the human which He took from the mother, insomuch that He was no longer her son, and put on the Divine, then the state of humiliation ceased, for then He was one with Jehovah.

6867. *Who am I that I should go unto Pharaoh.* That this signifies not yet in such a state as to seem to Himself able to go to and remove infesting falsities, is evident from the signification of Who am I, as that He was not yet in such a state; and from the signification of going to Pharaoh, as to go to infesting falsities, for by Pharaoh is signified falsity which infests (see n. 6651, 6679, 6683). That it is also to remove, is because the holy proceeding from the Lord's Human — of which above (n. 6864) — removes falsities and evils, inasmuch as these latter cannot at all bear its presence. As these things are said from humiliation, it is said that He did not yet seem to Himself able to do this.

6868. *And that I should bring forth the sons of Israel.* That this signifies thus to liberate those of the spiritual church, is evident from the signification of bringing forth,

as liberating (see n. 6865) ; and from the representation of the sons of Israel, as those of the spiritual church (n. 6637, 6862, 6865).

6869. *And He said, Because I will be with thee.* That this signifies that the Divine was in the Human, is evident from the representation of Moses, as the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827), thus as to the Human, for, as shown above, the Lord made His Human the law Divine, that is, Divine truth, when He was in the world ; and from the signification of, I will be with thee, as the Divine, for it is Jehovah Who speaks.

6870. *And this shall be the token unto thee that I have sent thee.* That this signifies knowledge that the Divine proceeded from Himself, is evident from the signification of a sign, as confirmation of truth, and hence knowledge that it is so ; and from the signification of being sent, as proceeding (n. 2379, 4710, 6831) ; thus to be sent of God is to proceed from the Divine ; and it also means that the Divine proceeds from Himself, for he who proceeds from the Divine, receives the Divine and carries it forward.

6871. *When thou hast brought forth the people out of Egypt.* That this signifies when the spiritual are freed from infestation by falsities, is evident from the signification of bringing forth, as setting free — of which above (n. 6865, 6868) ; and from the signification of the sons of Israel, who in this case are the people, as the spiritual, that is, those of the spiritual church (see n. 6637, 6862, 6865) ; and from the signification of Egypt, as false knowledge infesting (n. 6692).

6872. *Ye shall serve God upon this mountain.* That this signifies then perception and acknowledgment of the Divine from love, is evident from the signification of worshipping God, as adoration of the Divine, but when said of the Lord, it is perception and acknowledgment of the Divine in the Human ; and from the signification of mountain, as the good of the Divine love (see n. 795, 796, 2722,

4210,6435, 6829). Thus it is plain that by serving God upon this mountain, when said of the Lord, is signified perception and acknowledgment of the Divine from love.
2 What the perception and acknowledgment of the Divine from love is, must be told. Every man's quality is known from his love; for love is the *esse* of the life of every one, from it springing the veriest life itself; such therefore as the love is with a man, such is the man. If it is self-love and love of the world, consequently of revenge, hatred, cruelty, adultery, and the like, the man is a devil as to his spirit, or as to the interior man which lives after death, however he appears in the outward form. But if the love with man is the love of God and of his neighbor, and consequently the love of good and truth, also of justice and honesty, he, however he appears in outward form, is an angel as to his spirit, which lives after death. But He with whom Divine love is, which was with the Lord alone, is God; thus His Human was made Divine when He received in the Human the love of His Father, which was the *esse* of His life. From this may be evident what is meant by the perception and
3 acknowledgment of the Divine from love. That man is altogether as his love is a constant truth, as is plain from the angels in the other life, who when seen appear as forms of love, the love itself not only shining forth, but also exhaling from them, so that you would say that they are altogether nothing but loves. The reason is, that all the interiors of an angel, as also of a man, are nothing but forms recipient of life, and because they are forms recipient of life, they are forms recipient of loves, for loves make the life of man. When therefore the inflowing love and the recipient form agree, it follows that an angel or a man is such as his love is; and this not only in his organic beginnings, which are in the brain, but also in the whole body, for the body is
4 nothing but an organ derived from its beginnings. From this it may be evident that man is made altogether new when he is regenerated, for then all things and everything

with him are so ordered as to receive heavenly loves. Nevertheless with man the prior forms are not destroyed, but only removed; but with the Lord the prior forms, which were from the maternal, were altogether destroyed and extirpated, and Divine forms received in their place. For the Divine love does not agree with any but a Divine form; all other forms it absolutely casts out; hence it is that the Lord when glorified was no longer the son of Mary.

6873. Verses 13–15. *And Moses said unto God, Behold, I come unto the sons of Israel, and say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM WHO AM: and He said, Thus shalt thou say unto the sons of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the sons of Israel, JEHOVAH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto generation and generation.* "And Moses said unto God" signifies perception from the Divine; "Behold, I come unto the sons of Israel" signifies as to those who are of the spiritual church; "and say unto them, The God of your fathers hath sent me unto you" signifies that the Divine of the Ancient Church will be with those who are of the spiritual church; "and they shall say to me, What is His name" signifies His quality; "what shall I say unto them" signifies what answer. "And God said unto Moses" signifies the first instruction; "I AM WHO AM" signifies the Being and Existing of all things in the universe; "and He said, Thus shalt thou say unto the sons of Israel" signifies the second instruction; "I AM hath sent me unto you" signifies that the Divine Existing shall be in that church. "And God said moreover unto Moses, Thus shalt thou say unto the sons of Israel" signifies the third instruction; "[JEHOVAH,] the God of your fathers" signifies the Divine of the An-

cient Church; "the God of Abraham, the God of Isaac, and the God of Jacob" signifies the Divine Itself, and the Divine Human, thus the Lord; "hath sent me unto you" signifies that He would be in their church; "this is My name for ever" signifies that the Divine Human is the quality of the Divine Itself; "and this is My memorial unto generation and generation" signifies to be worshipped perpetually.

6874. *And Moses said unto God.* That this signifies perception from the Divine, is evident from the signification of saying, in the historicals of the Word, as perception. That God means the Divine is plain. It is said perception from the Divine, because all perception is thence.

6875. *Behold, I come unto the sons of Israel.* That this signifies as to those who are of the spiritual church, is evident from the representation of the sons of Israel, as those of the spiritual church (see n. 6637, 6862, 6865).

6876. *And say unto them, The God of your fathers hath sent me unto you.* That this signifies that the Divine of the Ancient Church will be with those of the spiritual church, is evident from the signification of the God of their fathers, as the Divine of the Ancient Church — that fathers are those who are of the Ancient Church, may be seen above (n. 6050, 6075, 6846); and from the representation of the sons of Israel, here meant by "you," as those of the spiritual church — see just above (n. 6875); and from the signification of being sent, as proceeding (n. 2397, 4710, 6831); here that He will be with them, for it is said of the Divine of the Ancient Church, that this shall be in the spiritual church, which is represented by the sons of Israel.

2 The Divine which was of the Ancient Church, was the Lord as to the Divine Human; the Ancient Church had this from the Most Ancient, and also from the fact that Jehovah was seen by them in a human form. When therefore they thought of Jehovah, they did not think of a Universal Entity, of which they could have had no idea, but of the

human Divine, upon which they could fix their thought; for thereby they could both think of Jehovah and be conjoined to Him by love. Those who were of the Ancient Church, and especially those of the Most Ancient, were much wiser than the men of our times, and yet they could not think otherwise of Jehovah than as of a Man, whose human was Divine; nor did there then flow into their thought any unbecoming idea taken from the natural man, and his infirmity and evil, but what flowed in concerning Him was all holy. The angels themselves, who so far excel men in wisdom, cannot think otherwise of the Divine, for they see the Lord in the Divine Human; they know that an angel, with whom all things are finite, can have no idea at all of the Infinite, except by what is like the finite. That in an- 3
cient times they adored Jehovah under a human Divine, is very evident from the angels seen by Abraham in human form, also afterward by Lot, and likewise by Joshua, by Gideon, and by Manoah, which angels were called Jehovah, and were adored as the God of the universe. At this day if Jehovah were to appear in the church as a man, men would take offence, and would think that He could not possibly be the Creator and Lord of the universe, because He was seen as a man; and moreover they would not have any other idea of Him than as of a common man. In this they believe themselves wiser than the ancients, not knowing that in this they are altogether removed from wisdom; for when the idea of the thought is directed to a Universal Entity altogether incomprehensible, the idea falls upon nothing, and is totally dissipated; and then in its place comes the idea of nature, to which everything is attributed. Hence the worship of nature is at this day so common, especially in the Christian world.

6877. *And they shall say to me, What is His name?* That this signifies His quality is evident from the signification of name, as quality (see n. 1754, 1896, 2009, 2628, 2724, 3006, 6674). From this question of Moses the quality of

the posterity of Jacob is seen, namely, that they had not only forgotten the name of Jehovah, but also that they acknowledged several gods, one of which was greater than another; this was why they would wish to know His name; they believed also, that it was sufficient to acknowledge God as to name. That the posterity of Jacob were such was because they were only in externals without internals; and they who are without internals cannot think any further about God, because they cannot receive anything of light from heaven to enlighten their interiors. That therefore they might acknowledge Jehovah, it was said to them that the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, had been seen, and that He sent; thus they were induced to acknowledge Jehovah from a blind veneration for their fathers, but not from any internal perception. It was also sufficient for that people to worship Jehovah merely as to name, because they could not receive anything but the external of a church, thus that which only represented its internal; the external also was established with them in order that what was represented thereby might be presented in heaven in the internal form, and thus that there might be still some conjunction of heaven with man.

6878. *What shall I say unto them?* That this signifies what answer, is evident without explanation.

6879. *And God said unto Moses.* That this signifies first instruction, is evident from the signification of God's saying — here to Moses, by whom is represented the Lord as to the Divine truth, and from Moses to the people, thus from the Divine truth proceeding from the Lord's Divine Human, to those of the spiritual church — as instruction, here the first instruction, because it is in regard to God Himself Who is to be worshipped. For the first of the church is the knowledge that there is a God, and that He is to be worshipped. His first quality to be known is, that He created the universe, and that the created universe subsists from Him.

6880. *I AM WHO AM.* That this signifies the Being and Existing of all things in the universe, is evident from this, that I AM is Being, and because He alone is Being, it is said in the nominative case. That it is twice said, I AM, that is, I AM WHO AM, is because the one signifies Being and the other Existing; thus one signifies the Divine Itself, which is called the Father, the other the Divine Human, which is called the Son; for the Divine Human exists from the Divine Itself. But when the Lord as to the Human also was made the Divine Being or Jehovah, then the Divine truth, which proceeds from the Lord's Divine Human, is the Divine Existing from the Divine Being. Hence it may be evident that the Divine Being cannot communicate Itself to any one except by the Divine Existing; that is, the Divine Itself cannot communicate Itself except by the Divine Human, and the Divine Human cannot communicate itself except by the Divine truth, which is the Holy of the Spirit: this is meant by what is written in John that all things were made by the Word (i. 3). It appears to man as if the Divine truth were not such that anything can exist by it; for it is believed that it is as a voice, which being uttered with the lips, is dissipated. But it is altogether otherwise: the Divine truth proceeding from the Lord is the veriest reality, and such a reality that all things have come into existence from it and all things subsist from it; for whatever proceeds from the Lord is the veriest reality in the universe; and such is the Divine truth, which is called the Word, by which all things were made.

6881. *And He said, thus shalt thou say unto the sons of Israel.* That this signifies a second instruction, is evident from the signification of God's saying, when said a second time, as a new state of perception (see n. 2061, 2238, 2260) — a new state of perception here is a second instruction; and from the representation of the sons of Israel, as those of the spiritual church, for whom that instruction was.

6882. *I AM hath sent me unto you.* That this signifies

that the Divine Existing would be in it, namely, the church, is evident from the signification of I AM, as the Divine Itself and the Divine Human — see just above (n. 6880) ; and from the representation of Moses, as the Lord as to the Divine law, that is, as to the Divine truth — that the Divine truth is the existing from the Divine Human, because it proceeds from Him, may be seen also above (n. 6880) ; and from the signification of being sent to them, as that it would be in the spiritual church (n. 6876). This is the second instruction. The first was that God, from Whom all things are, must be acknowledged ; the second is, that the Divine truth, which is from Him, must be received.

6883. *And God said moreover unto Moses, Thus shalt thou say unto the sons of Israel.* That this signifies a third instruction is evident from what has been explained just above (n. 6881).

6884. *JEHOVAH, the God of your fathers.* That this signifies the Divine of the Ancient Church, is evident from what was said above (n. 6876), where are like words. In the external historic sense, by the God of their fathers is meant the God of Abraham, Isaac, and Jacob ; but in the internal sense is meant the Divine of the Ancient Church. That the latter, and not the former, is meant in the internal sense, may be evident from this, that the historicals of the Word cannot enter into heaven ; for they are natural and earthly, and those who are in heaven are in no ideas but what are spiritual, thus they understand the Word spiritually ; and what is earthly, which is the sense of the letter of the Word, is at the very threshold of heaven turned into the spiritual sense. That this is so, may in some measure be evident from this, that man also frequently turns those things which are said into such as engage his whole thought ; thus he who is in unclean things, into what is unclean, and he who is in clean things, into what is clean. Hence now it is, that they who are in heaven, by " the God of your fathers " do not perceive the God of Abraham, of Isaac,

and of Jacob — for Abraham, Isaac, and Jacob are not known in heaven — but the Lord, Who is represented by them. Therefore it is the Divine of the Ancient Church which is signified by those words.

6885. *The God of Abraham, the God of Isaac, and the God of Jacob.* That this signifies the Divine Itself and the Divine Human, thus the Lord, is evident from what was shown above (n. 6847), where are the same words.

6886. *Hath sent me unto you.* That this signifies that He would be in their church, is evident from the signification of being sent to you, as that He would be in the spiritual church (see n. 6876, 6882).

6887. *This is My name for ever.* That this signifies that the Divine Human is the quality of the Divine Itself, is evident from the signification of the name God, as all in one complex whereby God is worshipped, thus His quality (see n. 2724, 3006, 6674); and since the Divine Itself cannot be worshipped, because it cannot be approached either by faith or by love, being above every idea — according to the Lord's words in John: *No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him* (i. 18) and again, *Ye have neither heard His voice at any time, nor seen His shape* (v. 37) — therefore it is the Divine Human, because the quality of the Divine Itself, which can be approached and worshipped. That the Divine Human is the 2
name of Jehovah, is plain in John: Jesus said, *Father, glorify Thy Name; then came there a voice from heaven, I have both glorified, and will glorify again* (xii. 28). Here the Lord as to the Divine Human calls Himself the name of the Father. And in Isaiah: *I Jehovah have called Thee in justice, and will hold Thy hand, because I will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison house. I am Jehovah; that is My Name: and*

My glory will I not give to another (xlii. 6–8). Here and in the preceding verses of the chapter, the Lord is plainly treated of: that He it is Who is meant by the name of Jehovah, is plain from this, that it is said, My glory will I not give to another; which words when spoken of the Lord, mean giving glory to Himself, because they are one.

3 And in Moses: *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Take heed of His face, and hear His voice, for He will not bear your transgression; for My name is in the midst of Him.* (Exod. xxiii. 20, 21). That by the angel of Jehovah is here meant the Lord as to the Divine Human, may be seen above (n. 6831); and as the Divine Human is the quality of the Divine Itself, therefore it is said that the name of Jehovah is in the midst of Him. In the Lord's Prayer, also, by *Our Father . . . in the heavens; hallowed be Thy Name*, is meant the Lord as to the Divine Human; and also all in one complex whereby He is to be worshipped.

6888. *And this is My memorial unto generation and generation.* That this signifies to be worshipped perpetually, is evident from the signification of memorial, as what must be remembered, and when spoken of the Divine, it is quality in worship; and from the signification of generation and generation, as perpetually. In the Word, forever and also to generation of generations is said, and this sometimes in one verse; and for the reason that forever is predicated of the Divine good, and generation of generations, of the Divine truth. So it is with the signification of memorial and of name; memorial is predicated of the quality of the Divine in worship as to truth, but name of the quality of the Divine in worship as to both truth and good, and specifically as to good. That memorial is the quality of the Divine in worship, is plain in Hosea: *Jehovah, God of Hosts, Jehovah is His memorial. Therefore turn thou to . . . God: keep mercy and judgment* (xii. 5, 6)

— where the quality of worship as to truth is treated of, and therefore it is said, Jehovah is His memorial. In David: *Sing ye to Jehovah, O ye saints of His, and give thanks to the memorial of His holiness* (Psalm xxx. 4; xcvii. 12). That holy is spoken of truth, may be seen above (n. 6788); the worship thence is signified by the memorial of His holiness.

6889. Verses 16–20. *Go, and gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, hath appeared unto me, the God of Abraham, of Isaac, and of Jacob, saying, Visiting, I have visited you, and that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. And they shall hearken to thy voice, and thou shalt go in, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah God of the Hebrews hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God. And I know that the king of Egypt will not permit you to go, and not by a strong hand. And I will put forth My hand, and smite Egypt with all My wonders which I will do in the midst thereof, and after that he will send you away.* "Go, and gather the elders of Israel together" signifies the intelligent in the spiritual church; "and say unto them" signifies instruction; "Jehovah, the God of your fathers" signifies the Divine of the Ancient Church; "hath appeared unto me" signifies His presence; "the God of Abraham, of Isaac, and of Jacob" signifies the Divine Itself, and the Divine Human of the Lord; "saying, Visiting, I have visited you" signifies His coming to those who are of the church; "and that which is done to you in Egypt" signifies the attempt at subjugation; "and I have said, I will bring you up out of the affliction of Egypt" signifies raising and

delivering from false knowledges; "unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite" signifies the region of heaven occupied by those who are in evils and falsities; "unto a land flowing with milk and honey" signifies, where are pleasantness and enjoyment. "And they shall hearken to thy voice" signifies obedience; "and thou shalt go in, thou and the elders of Israel, unto the king of Egypt" signifies communication with those who are in falsities and who infested; "and ye shall say unto him" signifies influx; "Jehovah God of the Hebrews hath met with us" signifies, the Divine of the Lord in the church, and His command; "and now let us go, we pray thee, three days' journey into the wilderness" signifies the life of truth in a state altogether removed from falsities, although in obscurity; "that we may sacrifice to Jehovah our God" signifies thus the worship of the Lord. "And I know" signifies foresight; "that the king of Egypt will not permit you to go" signifies that falsity would oppose itself; "and not by a strong hand" signifies that the power of those who are of the spiritual church will not prevail against them. "And I will put forth My hand" signifies power from the Divine; "and smite Egypt with all My wonders" signifies the means of the Divine power against falsities; "which I will do in the midst thereof" signifies which shall touch them directly; "and after that he will send you away" signifies their being driven away, and deliverance.

6890. *Go, and gather the elders of Israel together.* That this signifies the intelligent in the spiritual church, is evident from the signification of elders, as the chief things of wisdom and intelligence (see n. 6524, 6525)—thus the intelligent; and from the representation of Israel, as the spiritual church (n. 4286, 6426).

6891. *And say unto them.* That this signifies instruction, is evident from the signification of saying to them, when this is done by Moses, by whom is represented the

law from the Divine, as instruction — as above (n. 6879, 6881, 6883).

6892. *Jehovah, the God of your fathers.* That this signifies the Divine of the Ancient Church, is evident from what has been explained above (n. 6884), where are the same words.

6893. *Hath appeared unto me.* That this signifies presence, is evident from the signification of appearing to any one, as presence; for by appearing or being seen, in the internal sense, is not signified being seen by the eyes, but by the thought. Thought itself also causes presence, for the person thought of appears as if present before the internal sight. In the other life this is actually the case, for when any one is there thought of intently, he becomes present; hence it is that in the other life friends meet together, and also foes, and from the latter they suffer severely.

6894. *The God of Abraham, of Isaac, and of Jacob.* That this signifies the Divine Itself, and the Divine Human of the Lord, is evident from what was shown above (n. 6847).

6895. *Saying, Visiting, I have visited you.* That this signifies His coming to those who are of the spiritual church, is evident from the signification of visiting, as the coming of the Lord, which precedes the last time of the church, which time in the Word is called the final judgment. That this is meant by visitation, may be seen above (n. 2242, 6588). That this is called the Lord's coming, is plain from these words in Matthew: The disciples said to Jesus, *Tell us when shall these things be? and what is the sign of Thy coming, and of the consummation of the age?* (xxiv. 3.) And then the Lord instructed the disciples concerning the last time of the church, as may be evident from what has been explained above (n. 3353–3356, 3486–3489, 3897–3901, 4056–4060, 4229–4231, 4422–4424); and He said that when all those things should come to pass, *then shall appear the sign of the Son of Man . . . and then shall all*

the tribes of the earth wail, and they shall see the Son of Man coming in the clouds of heaven with power and glory
2 (verse 30). By the coming of the Lord is not meant His appearing with angels in the clouds, but acknowledgment in hearts by love and faith (see n. 3353, 3900); also His appearing from the Word, the inmost or supreme sense of which treats of the Lord alone (n. 4060). This coming is meant by the coming of the Lord, which takes place when the old church is rejected, and a new church is instituted by the Lord. And as now something of a church was to be instituted anew with the posterity of Jacob, it is said, Visiting, I have visited you — as was also said by Joseph, when he died: *Joseph said unto his brethren, I die: and visiting, God will visit you, and bring you up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob* (Gen. l. 24). By visiting to visit you, in the sense of the letter, is here signified liberation from slavery in Egypt, and leading into the land of Canaan; but this is not the spiritual content of the Word, but the natural. The spiritual of the Word treats of the Lord, of His kingdom and church, and of love and faith; therefore by visiting to visit in the spiritual sense is meant liberation from falsities, and thus initiation into what is of the Lord's church and kingdom, thus the coming of the Lord in love and faith with those who shall be of the new church.

6896. *And that which is done to you in Egypt.* That this signifies the attempt at subjugation, is evident from what goes before, as to the affliction and oppression of the sons of Israel, that is, of those who are of the spiritual church; this is what is meant by what was done to you in Egypt. That those afflictions and oppressions signify infestations and attempts at subjugation, may be seen above (n. 6633, 6666, 6668, 6670, 6671, 6851, 6852, 6863).

6897. *And I have said, I will bring you up out of the affliction of Egypt.* That this signifies raising up and deliverance from the infestation by false knowledges, is evident

from the signification of bringing up, as elevation toward interiors (see n. 3084, 4539, 5406, 5817, 6007) — elevation toward interiors, is from the infestation by falsities, to the truths and goods of faith, hence also to bring up means deliverance; from the signification of affliction, as infestation (n. 6663, 6851); and from the signification of Egypt, as false knowledge (n. 6651, 6679, 6683).

6898. *'Unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.* That this signifies the region of heaven occupied by those who are in evils and falsities, is evident from what was shown above (n. 6854, 6858). The Canaanites and Hittites are those who are in evils from falsities (see n. 6858), the Amorites and Perizzites those who are in evils and the falsities thence (n. 6859), and the Hivites and Jebusites those who are in idolatry in which there is somewhat of good and truth (n. 6860).

6899. *Unto a land flowing with milk and honey.* That this signifies where are pleasantness and enjoyment, is evident from the signification of milk and honey, as what is pleasant and enjoyable — of which above (n. 6857).

6900. *And they shall hearken to thy voice.* That this signifies obedience, is evident from the signification of hearkening, as obedience (see n. 2542, 3869, 4652–4660).

6901. *And thou shalt go in, thou and the elders of Israel, unto the king of Egypt.* That this signifies communication with those who are in falsities and infested, is evident from the signification of going in, as communication — for to go in, in the spiritual sense, is to communicate to another one's thought; from the representation of Moses as the law from the Divine (see n. 6827); from the signification of elders, as the intelligent (n. 6523, 6525, 6890); and from the representation of Pharaoh, or the king of Egypt, as falsity infesting the truths of the church (n. 6651, 6679, 6683). From this it is plain that by going in, thou and the elders of Israel, unto the king of Egypt, is signified

the communication of such things as are of the law from the Divine, and of intelligence thence, to those who are in falsities and who infested.

6902. *And ye shall say unto him.* That this signifies influx, is evident from the signification of saying, as influx (see n. 5743, 6152, 6291). That saying here is influx, is because the communication of such things as are of the law from the Divine, and of intelligence thence (n. 6901), is effected by influx.

6903. *Jehovah God of the Hebrews hath met with us.* That this signifies the Divine of the Lord in the church, and His command, is evident from the signification of the Hebrews, as the church (see n. 5136, 6675, 6684) — that Jehovah God is the Divine of the Lord, is because by Jehovah no other is meant in the Word than the Lord (n. 1736, 2921, 3023, 3035, 5041, 5663, 6303); and from the signification of meeting, as here a command; for by meeting is here meant that He spake with them, and gave orders. That this is involved in meeting, is evident from this, that it is not further said what He spake, but His command immediately follows.

6904. *And now let us go, we pray thee, three days' journey into the wilderness.* That this signifies the life of truth in a state altogether removed from falsities, although in obscurity, is evident from the signification of going, as life (see n. 3335, 4882, 5493, 5605); from the signification of a way, as truth (n. 627, 2333); from the signification of three days, as a full state (n. 2788, 4495), thus when removal from falsities is treated of, it is a state altogether removed from them — that to go three days' journey is altogether to separate, may be seen above (n. 4010); and from the signification of a wilderness, as what is uninhabited and uncultivated (n. 2708, 3900), which in the spiritual sense is obscurity of faith. For the subject here is the institution of a spiritual church, signified by the sons of Israel; and they who are of that church are in comparative

obscurity as to the good and truth of faith (n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833, 4402, 6289, 6500, 6865). The life of truth is the life which they live who are of the spiritual church; for the truth which they know from the Word, or from the doctrine of their church, when it is made of the life is called good, but it is truth in act.

6905. *That we may sacrifice to Jehovah our God.* That this signifies thus the worship of the Lord, is evident from the signification of sacrificing, as worship in general (see n. 923); for in the Hebrew church, and afterward with the posterity of Jacob, all worship was of sacrifices — as may be evident from the fact that they were offered daily, and many at every festival; also at inaugurations, at purifications, for sins, for guilt, besides in consequence of vows, and of free-will. Hence it is that by sacrifices is signified worship in general. That it is the worship of the Lord which is signified by sacrificing to Jehovah God, is very plain from this, that sacrifices represented none other than the Lord, and the Divine celestial and spiritual things which are from Him (see n. 1823, 2180, 2805, 2807, 2830, 3519); also from this, that by Jehovah God in the Word none other than the Lord is meant (see n. 6903); by Jehovah His Divine Being, and by God the Divine Existing thence; thus by Jehovah the Divine good of His Divine love, and by God the Divine truth proceeding from His Divine good.

6906. *And I know.* That this signifies foresight, is evident from the signification of knowing, when predicated of Jehovah or the Lord, as foresight (see above n. 6853).

6907. *That the king of Egypt will not permit you to go.* That this signifies that falsity would oppose is evident from the signification of not permitting you to go, as opposing — for he who does not permit, when it is said that there is a Divine command (n. 6903), and who denies leave to any one to worship God, sets himself in opposition, as

all are wont to do who are in falsity confirmed in themselves; and from the representation of Pharaoh or the king of Egypt, as falsity (n. 6651, 6679, 6683); and from the signification of, to go, namely three days' journey into the wilderness to sacrifice to Jehovah God, as to live according to truth in a state altogether removed from falsities, and
2 thus to worship the Lord (n. 6904). How it is with those who are in falsity, and who are represented by the king of Egypt, in that they oppose those who are in truths, must be told. In the world they who are in falsity do not openly oppose those who are in the truth, for external bonds check them, which are fears lest they should be seen to be against the laws of the realm and of the church, and so they could not appear as good citizens; for every one wishes in the world to appear just and true in outward form, and the unworthy more than the worthy, in order that they may captivate the minds of others, and deceive for the sake of gain and honors. Nevertheless inwardly they set themselves in opposition, for as often as they hear any one professing the truths of the church, not from duty but from zeal, they mock inwardly, and they would openly deride if external bonds did not then restrain them. When such come into the other life external bonds no longer restrain them, being then removed from them in order that the quality of every one may be apparent; and then they oppose themselves openly to those who are in truths, and infest them in every possible way. This is then the very enjoyment of their life; and when they are warned not to do so, and threatened that if they do not desist, they will be removed altogether and thrust down into hell, still they do not at all attend to the threat, but persist continually in the infestation as before — such being the enjoyment of their life, from falsity, and this taking such possession of them, that they do not admit anything which is of intelligence. These are the things signified by the words, the king of Egypt will not let you go, and represented by Pharaoh, in that he so often

set himself in opposition. The removal of such spirits, and the thrusting of them down into hell, is represented by the destruction of Pharaoh and the Egyptians in the Red Sea. They who are in evil of life, and thence in falsity, 3
are in the light of the world, for this is the light by which intellectual objects are seen: this light, with those who are in falsity from evil, has a ruddy glow, and the more so as they are more in falsity from evil. The glory of the world, which is from self-love, kindles that light, and causes its glow; and because it is so, truths appear therein altogether as falsities, and falsities altogether as truths, to those who see by that light. The reason is that heavenly light cannot flow into a beam of that light, but becomes darkness when with it; hence it is that such are in a strong persuasion in favor of falsities against truths, because they see them thus in that light. But with those who are in truths from good, the light of the world does not glow, but is obscure; while the light of heaven with them is clear and bright, and in consequence truths appear in it as truths, and falsities as falsities. For when that light falls upon falsities, which in the light of the world separate from the light of heaven appear as truths, then it not only obscures but altogether extinguishes them. This light, namely, the light of heaven, becomes successively brighter and brighter with them, and at length so much so that the light of the world cannot be compared with it. From this the reason may appear why they who are in falsities from evil, from so strong a persuasion oppose themselves to those who are in truths — which opposition has been here described.

6908. *And not by a strong hand.* That this signifies that the power of those who are of the spiritual church will not prevail against them, is evident from the signification of hand, as power (see n. 878, 3387, 4931–4937); hence not by a strong hand means power which shall not prevail. That the power of those who are of the spiritual church is here meant, is plain from the words which presently follow

— and I will put forth My hand, and smite Egypt with all My wonders, whereby is signified that they would be overcome by power from the Divine, and by the means of that power.

6909. *And I will put forth My hand.* That this signifies power from the Divine, is evident from the signification of hand, as power (see n. 878, 3387, 4931–4937); and as Jehovah or the Lord says this of Himself, it is power from the Divine.

6910. *And smite Egypt with all My wonders.* That this signifies the means of the Divine power against falsities, is evident from the signification of Egypt, as falsity — of which frequently above; and from the signification of wonders, as the means of the Divine power, whereby they are subjugated who are in evils and infest. That wonders are the means of Divine power, by which they are subjugated who are in falsities, is evident from the wonders or miracles done in Egypt, whereby at length the Egyptians were driven to send away the sons of Israel; every such wonder or miracle there signifies a means of Divine power.

6911. *Which I will do in the midst thereof.* That this signifies which shall touch them directly, is evident from the signification of the midst, as what is within (see n. 1074, 2940, 2973) — thus what directly touches; for what directly touches any one, is within him, but what does not touch directly, is also without, for it strikes obliquely, and in part passes by.

6912. *And after that he will send you away.* That this signifies the driving away of those who are in falsities, and the liberation of those who are in truths, is evident from the signification of sending, or sending away, as here to be driven away; for they who are in falsities never go away, if it were even to eternity, unless they are driven away; therefore by sending, in the internal sense, is here signified driving away, and hence deliverance.

6913. Verses 21, 22. *And I will give this people favor*

in the eyes of the Egyptians: and it shall be, that, when ye go, ye shall not go empty: but every woman shall ask of her neighbor, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians. "And I will give this people favor in the eyes of the Egyptians" signifies the fear of those who are in falsities before those who are of the spiritual church, by reason of the plagues; "and it shall be, that, when ye go, ye shall not go empty" signifies life no longer in want as to the things of the natural mind; "but every woman shall ask of her neighbor, and of her that sojourneth in her house" signifies that every one's good shall be enriched with such things as are helpful; "vessels of silver" signifies knowledges of truth; "and vessels of gold" signifies knowledges of good; "and raiment" signifies inferior knowledges, corresponding thereto; "and ye shall put them upon your sons" signifies applying them to their truths; "and upon your daughters" signifies applying them to goods; "and ye shall spoil the Egyptians" signifies that such things are to be taken away from those who are in falsities and evils thence.

6914. *And I will give this people favor in the eyes of the Egyptians.* That this signifies the fear of those who are in falsities, before those who are of the spiritual church, by reason of the plagues, is evident from the signification of giving favor, as fear by reason of plagues — of which below; and from the representation of the sons of Israel, who are here the people, as those who are of the spiritual church (see n. 6637); and from the representation of the Egyptians, as those who are in falsities — of which frequently above. That to give favor in the eyes of the Egyptians signifies fear by reason of plagues with those who are in falsities, is evident from the meaning in the internal sense, for those who are in falsities are treated of, who are signified by the Egyptians, that truths and goods were to

be taken away from them, and to be transferred to those of the spiritual church; and as those who are in falsities are treated of, by favor is not meant favor, for they who are in falsities and evils have no favor at all for any one; but if they do good, or if they do not do evil, it is from fear by reason of plagues, hence is their favor. This is the favor which is here meant in the internal sense. The internal sense expresses things as they are, not as they are presented in the letter, and applies each to the subject. That this is so, is plain also from what follows concerning the Egyptians, that they did not send away the sons of Israel from any favor, but from fear by reason of further plagues
2 (Exod. xi. 1; xii. 33). As the spoiling of the Egyptians is treated of in these two verses, by the women of Israel asking from the Egyptian women silver, gold, and garments, and as it cannot be known how this is, except from revelation as to what takes place in the other life, since the internal sense involves such things as take place among angels and spirits, therefore it shall be told. That the lower part of heaven before the Lord's coming was occupied by evil genii and spirits, that afterward they were expelled thence and that region given to those of the spiritual church, may be seen above (n. 6858). So long as the evil genii and spirits were there, they were under the continual view of the angels of the higher heaven; hence they were restrained from doing evils openly. At this day also some who are more deceitful than others, inasmuch as they deceive under cover of innocence and charity, are under the view of the celestial angels, and are so far withheld from their wicked arts. They are directly above the head, and the celestial angels, under whose view they are, are still higher. From which it has been given to know what was the state of the evil genii and spirits who before the coming of the Lord occupied the lower region of heaven, namely, that at that time they were withheld by the angels of the higher heaven
3 from doing evils openly. But how they were withheld from

openly doing evils, it has also been given to know. They were kept in external bonds, namely, in fear for the loss of honor and reputation, and in fear lest they should be deprived of possessions in that region of heaven and be thrust down into hell; and then there were joined to them simple good spirits — as is the case with men in the world, who, though inwardly devils, are still kept by such external bonds in a pretended regard for what is honest and just, and in well-doing; and that they may be so kept, there are joined to them spirits who are in simple good. This was the case with the evil who were in the lower region of heaven before the coming of the Lord; and then also they could be driven to speak truth and to do good by their own loves — just as evil priests, yea even the worst, inwardly devils, who can preach the doctrine of their own church with such ardor and pretended zeal as to move the hearts of their hearers to piety, and yet at the same time they are in the love of self and of the world. For the thought respecting honor and gain is what universally rules in them, and from that fire they are excited so to preach. It is the evil spirits with whom they are in association, and who are in like love, and thence in like thought, that lead them, and to these are joined simple good spirits. From this may be evident what the state of heaven was before the Lord's coming. But after His coming the states of heaven and of hell were 4
altogether changed, for then the evil genii and spirits who occupied the lower region of heaven, were cast down, and in their place they who were of the spiritual church were taken up thither. The evil who were cast down were then deprived of the external bonds which, as was said above, were fears of the loss of honor and reputation and of possessions in that region; thus they were left to their interiors, which were no other than diabolical and infernal, and so they were consigned to the hells. The taking away of external bonds is effected in the other life by the removal of the good spirits who were joined to them. When these

are removed, they cannot any longer be in any pretence of what is good, just, and honorable; but they are such as they were inwardly in the world, that is, such as they were in thought and will, which they had in the world concealed from others; and then they desire nothing else but to do evil. These simple good spirits who were removed from them, were given or joined to those of the spiritual church, to whom that region of heaven was given for a possession. Hence these latter were enriched with the truths and goods which were before in the possession of evil genii and spirits; for enrichment in truths and goods in the other life is effected by the adjoining of spirits who are in truth and good, since by these communication is opened. This is what is signified by the sons of Israel not going empty from Egypt, and by a woman asking of her neighbor, and of her that sojourned in her house, vessels of silver, and vessels of gold, and raiment, and thus spoiling the Egyptians. Every one may see that unless such things had been represented, the Divine would never have commanded that the sons of Israel should use such guile against the Egyptians; for every such thing is most distant from the Divine. But as the Israelitish people was altogether representative, it was permitted them by the Divine to do so, because it was so done with the evil in the other life. It is to be known that very many things which were commanded by Jehovah or the Lord, in the internal sense do not signify that they were commanded, but that they were permitted.

6915. *And it shall be, that, when ye go, ye shall not go empty.* That this signifies life no longer in want as to the things of the natural mind, is evident from the signification of going, as life (see n. 3335, 4882, 5493, 5605, 6904); and from the signification of not going empty, as life no longer in need. That emptiness is where there is no truth, may be seen above (n. 4744), thus where there is spiritual need. That it is need as to the things of the natural mind, is plain from what precedes, namely, that they of the spir-

itual church, who are represented by the sons of Israel, were infested by those who were in false knowledges, who are signified by the Egyptians; and hence as to the things of the natural mind, for the things of this mind are called knowledges. These also especially infest the spiritual, for their thought is within such knowledges, and little above (see n. 6865).

6916. *But every woman shall ask of her neighbor, and of her that sojourneth in her house.* That this signifies that the good of every one will be enriched with such things as are helpful, is evident from the signification of woman, as affection for the good of charity (see n. 6014); from the signification of her neighbor, as affection for truth with those who are in knowledges; and from the signification of her that sojourneth in her house, as affection for good, which is also with them. As she was to ask of her neighbor and of her that sojourned in the house, truths and goods which are nearest are signified, thus which are helpful. How this is, is plain from what was adduced just above (n. 6914); a woman was to ask because by woman is signified the good of charity, and this must be what is to be enriched; for, that good may become good, there must be truths to qualify it. The reason is that when one lives according to truths, the truths themselves then become goods; therefore such as is the quality of the truth, such becomes the good. This good afterward adopts and joins to itself no other truths than according to its own quality, consequently no other than what are helpful, thus which are in the neighborhood and in the house.

6917. *Vessels of silver, and vessels of gold.* That vessels of silver signify the knowledges of truth, and vessels of gold the knowledges of good, is evident from the signification of vessels, as knowledges (see n. 3068, 3079) — knowledges are called vessels because they are generals, and can contain in them innumerable truths and manifold goods; from the signification of silver as truth, and of gold

as good (n. 1551, 1552, 2954, 5658). That the silver of Egypt is true and suitable knowledge, may be seen above (n. 6112). As to the vessels of silver and gold with the Egyptians being the knowledges of truth and the knowledges of good, when yet by the Egyptians both here and in what precedes, and also in what follows, are signified false knowledges, it is to be known that knowledges in themselves are not truths, neither are they falsities, but that they become truths with those who are in truths, and falsities with those who are in falsities, this being the effect of their application and use. It is with man's knowledges as with his riches and wealth. Riches and wealth are hurtful to those who are in evil, because they apply them to evil uses; but are useful to those who are in good, because they apply them to good uses. If therefore the riches and wealth which pertain to the evil, are transferred to the good, they become good. The same is true of knowledges
2 — as for example: with the Egyptians there remained many things from the representatives of the Ancient Church, as is manifest from their hieroglyphs; but as they applied those to magic, and hence made an evil use of them, therefore to them they were not true knowledges, but false knowledges; yet the same in the Ancient Church were true knowledges, because they applied them rightly to Divine worship. To take also for an example, altars and sacrifices; these with the Hebrew nation, and afterward with the Jewish and Israelitish nation, were true rites, because they applied them to the worship of Jehovah; but with the nations in the land of Canaan they were false rites, because they applied them to the worship of their idols, and therefore also it was commanded that the altars of those nations should everywhere be destroyed. It is the same with numberless other things. Therefore by those who are in evils and falsities many facts of knowledge may be acquired which are capable of being applied to good uses, and thus
3 of becoming good. Such are also signified by the spoiling

of the nations in the land of Canaan, by the wealth, the herds, the cattle, the houses, the vineyards, which the sons of Israel there took for spoil. This is still plainer from the gold and silver taken from the nations for spoil, being also applied to a holy use — as is evident from the Second Book of Samuel: *There were in his hand vessels of silver, and vessels of gold, and vessels of brass: these also did King David sanctify unto Jehovah, with the silver and gold which he had sanctified of all the nations which he subdued; of the Syrians, of Moab, and of the sons of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob, king of Zobah* (viii. 10–12). And in Isaiah: *And the merchandise* of Tyre *and her hire shall be holiness to Jehovah: it shall not be stored up, nor laid away; for her merchandise shall be for them that dwell before Jehovah, to eat till satisfied, and for stately covering* (xxiii. 18). These also which the women of the sons of Israel borrowed from the Egyptians, and thus took for spoil, were afterward applied to the use of constructing the ark, and several other of the holy things of their worship.

6918. *And raiment.* That this signifies lower knowledges corresponding thereto, is evident from the signification of raiment, as lower knowledges (see n. 2576, 5248). Garments have this signification because they clothe interior things.

6919. *And ye shall put them upon your sons, and upon your daughters.* That this signifies application to their truths and to goods, is evident from the signification of sons, as truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of daughters, as goods (n. 489–491, 2362, 2363); and from the signification of putting upon them, as applying, for what is put upon one, is applied.

6920. *And ye shall spoil the Egyptians.* That this signifies that such things were to be taken from those who

were in falsities and thence in evils, is evident from the signification of spoiling, as taking away; and from the signification of the Egyptians, as those who are in falsities — of which frequently above. How this is, may be evident from what was adduced above (n. 6914, 6917).

CONTINUATION CONCERNING THE SPIRITS OF THE PLANET MERCURY.

6921. At the close of the preceding chapter it was shown that the spirits of the planet Mercury in the Greatest Man constitute the memory of things not material; and as they therefore love to know things abstracted from what is material, they are more prompt and expeditious than other spirits in discerning, thinking, and speaking; for material things are as weights which cause slowness and retard, for they bear the mind downward and immerse it in earthly things, and thus remove it from the spiritual world, whence all clear discernment comes. How prompt these spirits are, may be evident from what follows.

6922. There appeared a white flame of some brightness burning briskly, and this for some time. This flame signified the approach of spirits of Mercury more prompt than the rest. When they came, they instantly ran through the contents of my memory. This all spirits are able to do, and by the fact of being with man are in possession of all his memory (see n. 5853, 5857, 5859, 5860). But I could not perceive what these spirits observed on account of their quickness. From time to time I heard them saying that this was so. As to what I had seen in the heavens and in the world of spirits they said that they knew it before. I perceived that a multitude of spirits in association with them was at the back a little to the left in the plane of the back of the head.

6923. At another time I saw a multitude of such spirits, but at some distance from me, in front a little to the right, and thence they talked with me, but by intermediate spirits; for their speech is as quick as thought, which can fall into human speech only by intermediate spirits. And what surprised me, they spoke all together, and yet just so promptly and quickly. Their speech was perceived as an undulation, because it was of many together; and, what is remarkable, it glided toward my left eye, though they were to the right. The reason was, that the left eye corresponds to knowledges of things abstracted from material, thus to such as are of intelligence; but the right eye to those which are of wisdom. They likewise perceived and judged what was heard with the same promptness with which they spoke, saying that this was so, and this not so. Their judgment was as it were instantaneous.

6924. There was a spirit from another earth who could speak well with them, being a prompt and ready speaker. They judged in a moment of what he spoke, saying that this was too elegantly expressed, and that too artfully, so that they only heeded whether they heard anything from him which was unknown to them before, thus rejecting such things as obscure the discourse, as all affectations of elegance and erudition especially do; for these hide the real things and present instead thereof, expressions, which are their material forms.

6925. The spirits of the earth Mercury do not tarry long in one place, or in the sphere of the spirits of one world, but wander through the universe. The reason of this is, that they relate to the memory of things in the Greatest Man, which memory must be continually enriched. Hence it is given them to wander, and everywhere to acquire to themselves knowledge. During this journeying if they meet with spirits who love material, that is, corporeal and earthly things, they shun them, and betake themselves where such things are not heard. From this it may be evident that

their mind is raised above the things of sense, and thus that they are in an interior light. This it was also given actually to perceive when they were near and talked with me. I then observed that I was withdrawn from things of sense, so that the light of my eyes began to grow dull and obscure.

6926. The spirits of that earth go in companies and bands, and when assembled together, form as it were a globe; they are thus joined together by the Lord in order that they may act as one, and that the knowledges of each may be communicated to all, and of all to each. That those spirits wander through the universe to acquire knowledges of things, was made evident to me also from this, that once when they appeared very remote from me, they talked with me thence, and said that they were then gathered together and were journeying out of the sphere of this solar world into the starry heaven, where they knew there were spirits who had no concern about what is earthly and corporeal, but about what is abstracted therefrom, and that they wished to be with them. It was said that they do not know themselves whither they are journeying, but that they are led by the Divine guidance where they may be instructed in what they do not yet know, and which agrees with the knowledges they already have. It was said further that they do not know how they meet the companions with whom they are joined, and that this also is of the Divine guidance.

6927. Because of their thus journeying through the universe, and so being able to know more than others of the worlds and earths beyond the sphere of our solar system, I have also talked with them on this subject. They said that in the universe there are very many earths inhabited by men, and that they wondered that it should be supposed by any, whom they called men of little judgment, that the heaven of the omnipotent God consists only of the spirits and angels who come from one earth, when yet these are so

few that in respect to the omnipotence of God they are scarce anything, even if there were myriads of worlds and myriads of earths. They further said that they knew of earths existing in the universe numbering more than hundreds of thousands; yet what is this to the Divine, Which is infinite?

6928. The spirits of the earth Mercury differ wholly from those of our earth, for the spirits of our earth, especially at their first entrance into the other life, love corporeal and earthly, that is material things, and desire to know such in the other life. In order therefore that they may be enabled to be with good spirits who have no concern about such things, they are kept in places which are beneath the soles of the feet, and are called in the Word the lower earth, and this even till they abhor things corporeal and earthly, and so put them off. When this is effected, they are raised into heaven, initiated into things interior, and become angels.

6929. Spirits of Mercury who were with me while I was writing and explaining the Word as to its internal sense, and perceived what I was writing, said that what I wrote was very gross, and that almost all the expressions appeared material; but it was given to answer that to the men of our earth what was written seemed subtile and elevated, and much of it incomprehensible. I added that very many on this earth do not know that it is the internal man which acts upon the external, and causes this to live; and that they persuade themselves from fallacies of the senses that the body lives of itself, consequently that the whole man is to die, when he dies as to the body, and thus they cherish doubts in themselves as to the life after death; also that they do not call that part of man which is to live after the death of the body, the spirit, but the soul; and that they dispute what the soul is, and where is its seat, and believe that it must be joined again to the material body, that the man may live — with many like things. When the spirits

of Mercury heard this, they asked whether such could become angels? And it was given to answer, that those become angels who have lived in the good of faith and in charity; and that then they are no longer in external and material things, but in internal and spiritual; and that when they come to that state, they are in a light above that in which the spirits from Mercury are. To convince them that it was so, an angel was allowed to converse with them who was in heaven from our earth, having so lived in the world. Of his conversation with them something will be said hereafter.

6930. Afterward there was sent to me from the spirits of Mercury a long irregular piece of paper composed of several sheets, which appeared as if printed with type as on this earth. I asked whether they had such printing among them? They answered that they had not, but they knew that on our earth we had such printed papers. They would not say more, but it was given to perceive that they thought that knowledges with us were on our paper, thus separate from the man himself, unless when the man kept his eye and thus his mind on the paper. Thus they ridiculed among themselves the men of this earth, as if they knew nothing but on paper; but they were instructed how this was. After some time they returned and sent to me another paper, which appeared also printed like the former, yet not so rudely stuck together, but neat and comely. They said that they were further informed that on our earth there are such papers, and books made of them.

6931. From what has been now said of the spirits of the earth Mercury, it is very manifest that spirits retain what they see and hear in the other life, and can be instructed as when they were men, thus in what is of faith, and so be perfected. The purer spirits and angels are, the more readily and fully do they take in, and the more perfectly retain in the memory, what they hear. And as this continues for ever, it is plain that they grow in wisdom contin-

ually. But the spirits of Mercury grow continually in the knowledge of things, yet not in wisdom from it, because they love knowledges, which are means, but not uses which are ends — as was related of them above (n. 6814, 6815).

6932. The subject of the spirits of the earth Mercury will be continued at the close of the following chapter.

CHAPTER FOURTH.

THE DOCTRINE OF CHARITY.

6933. It is a common saying that every one is neighbor to himself, that is, that one should consult first for himself. The doctrine of charity teaches how this is. Every one is neighbor to himself, not in the first, but in the last place. In a higher place are others who are in good; in a still higher is a society of many; in a yet higher is one's country; and in a still higher the church; higher still is the Lord's kingdom; and above all men and all things is the Lord.

6934. The saying that every one is neighbor to himself, and that he should first consult for himself, is thus to be understood: every one must look out for himself to have the necessaries of life, as food, raiment, habitation, and other things which the necessities of civil life where he is, require; and this not only for himself, but also for his family; and not only for the present time, but also for the future. Unless any one thus procures for himself the necessaries of life, he cannot be in a state to exercise charity toward his neighbor, being in want of all things.

6935. The end regarded declares plainly how every man must be neighbor to himself, and how he must first consult for himself. If this end be to grow richer than others, merely for the sake of riches, pleasure, eminence, and the like, the end is evil. He therefore who from such an end believes he should be neighbor to himself, harms himself eternally. But if the end be to get wealth for the sake of the necessaries of life, for himself and for his family, that he may be in a state of doing good according to the precepts of the doctrine of charity, he provides for himself to

eternity. The end itself makes the man, for the end is his love, since every one has for an end that which he loves.

6936. How this is, may be further evident from this example. Every one is bound to provide food and raiment for his body; this must be first, but to the end that a sound mind may be in a sound body. And every one is bound to provide food for his mind, namely, what is of intelligence and wisdom, to the end that his mind may thus be in a state to serve the Lord; he who does this, provides for his eternal welfare. But he who provides for his body merely for the sake of the body, nor thinks of soundness of mind, and who does not provide for his mind what is of intelligence and wisdom, but what is contrary thereto, provides for his eternal injury. From this it is plain in what way every one ought to be his own neighbor, namely, not in the first place but in the last; for the end must not be for himself, but for others; and where the end is, there is the first.

6937. This is as it is with a man who builds a house: the first thing is to lay the foundation, but the foundation must be for the house, and the house for a place to dwell in. Thus every man must first provide for himself, yet not for himself, but that he may be in a condition for serving his neighbor, thus his country, the church, and above all the Lord. He who believes that he is neighbor to himself in the first place, is like one who regards the foundation as the end, not the house and dwelling in it; when yet the dwelling is the very first and last end, and the house with the foundation is only a means to the end.

6938. As with wealth, so also with honors in the world: every one may also seek them for himself, yet not for the sake of self, but for the sake of his neighbor; he who provides them for the sake of self, provides ill for himself; but he who provides them for the sake of his neighbor, provides well for himself. For he who turns his ends to self, turns himself toward hell; but he who turns his ends from self to his neighbor, turns himself toward heaven.

CHAPTER IV.

1. And Moses answered, and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, Jehovah hath not appeared unto thee.

2. And Jehovah said unto him, What is that in thy hand? And he said, A rod.

3. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4. And Jehovah said unto Moses, Put forth thy hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod in his hand:)

5. That they may believe that Jehovah hath appeared unto thee, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob.

6. And Jehovah said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and he took it out, and, behold, his hand was leprous, as snow.

7. And He said, Put thy hand into thy bosom again. (And he put his hand into his bosom again; and he took it out of his bosom, and, behold, it was turned again as his flesh.)

8. And it shall come to pass, if they do not believe thee, and do not hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9. And it shall come to pass, if they do not believe also these two signs, and do not hearken unto thy voice, that thou shalt take of the waters of the river, and pour it upon the dry land, and the waters which thou hast taken out of the river, they shall become blood upon the dry land.

10. And Moses said unto Jehovah, Indeed, my Lord, I am not a man of words, either yesterday, or the third day, or since Thou hast now spoken unto Thy servant: for I am slow of speech, and of a slow tongue.

11. And Jehovah said unto him, Who maketh man's mouth? or who hath made him dumb, or deaf, or seeing, or blind? is it not I Jehovah?

12. And now go, and I will be with thy mouth, and teach thee what thou shalt speak.

13. And he said, As for me, Lord, send, I pray, by the hand of him whom Thou wilt send.

14. And the anger of Jehovah was kindled against Moses, and He said, Is there not Aaron thy brother the Levite? I know that he can speak. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15. And thou shalt speak unto him, and shalt put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16. And he shall speak for thee unto the people: and it shall come to pass that he shall be to thee for a mouth, and thou shalt be to him for God.

17. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs.

18. And Moses went, and returned to Jethro his father in law, and said unto him, Let me go, I pray, and return unto my brethren who are in Egypt, and see whether they yet live. And Jethro said to Moses, Go in peace.

19. And Jehovah said unto Moses in Midian, Go, return into Egypt: for all the men are dead who sought thy life.

20. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21. And Jehovah said unto Moses, When thou goest to return into Egypt, see all the wonders which I have put in thy hand, and thou shalt do them before Pharaoh: and I will harden his heart, and he will not send away the people.

22. And thou shalt say unto Pharaoh, Thus saith Jehovah, My son, My firstborn, is Israel.

23. And I say unto thee, Send My son away, that he may

serve Me; and if thou refuse to send him away, behold, I will slay thy son, thy firstborn.

24. And it came to pass in the way, in a lodging place, that Jehovah met him, and sought to kill him.

25. And Zipporah took a stone, and cut off the foreskin of her son, and made it touch his feet; and she said, For a bridegroom of bloods art thou to me.

26. So He desisted from him. Then she said, A bridegroom of bloods, as to circumcisions.

27. And Jehovah said to Aaron, Go to meet Moses, into the wilderness. And he went, and met him in the mountain of God, and kissed him.

28. And Moses told Aaron all the words of Jehovah, wherewith He had sent him, and all the signs which He had commanded him.

29. And Moses went and Aaron, and gathered together all the elders of the sons of Israel:

30. And Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people.

31. And the people believed: and they heard that Jehovah had visited the sons of Israel, and that He had seen their affliction, and they bowed their heads and worshipped.

CONTENTS.

6939. In this chapter, in the internal sense, the deliverance of those who are of the spiritual church is continued; their state is first described, that if they had not hope and faith, they would derive falsities and evils, and also things profane: these are signified by the three signs.

6940. Afterward the law Divine is treated of, that truth was joined to its good; and that thus good had the power to deliver, and to instil hope and faith. Moses represents the law Divine as to good, and Aaron as to truth.

6941. Lastly that people is treated of, that they only

represented the spiritual church, not that that church could be established among them, because they were in externals without internals. This is signified by Zipporah's circumcision of her son, and by the blood wherewith his feet were stained.

INTERNAL SENSE.

6942. Verses 1–4. *And Moses answered, and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, What is that in thy hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And Jehovah said unto Moses, Put forth thy hand, and take it by the tail:* (*and he put forth his hand, and laid hold of it, and it became a rod in his hand.*) "And Moses answered, and said" signifies thought from the law Divine; "But, behold, they will not believe me, nor hearken unto my voice" signifies that those who are of the spiritual church would not have faith, thus would not receive; "for they will say, Jehovah hath not appeared unto thee" signifies the Divine of the Lord in His Human. "And Jehovah said unto him" signifies foresight what their quality would be if they had not faith: "What is that in thy hand? And he said, A rod" signifies the power of the Lord's Divine Human. "And He said, Cast it on the ground" signifies influx of the power of the Lord's Divine natural into the sensual. "And it became a serpent" signifies the sensual and corporeal man thereby separated from the internal; "and Moses fled from before it" signifies horror at the sensual separate. "And Jehovah said unto Moses" signifies providence from the Divine; "Put forth thy hand, and take it by the tail" signifies the power of raising it up from the lowest of the sensual; "and he put forth his hand, and laid hold of it" signifies raising up

toward the interiors; "and it became a rod in his hand" signifies that then power was communicated from the Divine.

6943. *And Moses answered, and said.* That this signifies thought from the law Divine, is evident from the signification of answering and saying, as thought. For what in the historical sense of the letter is expressed by external things, in the internal sense signifies internal things; for the spiritual things of heaven can in no other way be presented to men. Man does not apprehend naked spiritual things, neither can they be expressed by the forms of human speech; therefore spiritual things are described by corresponding natural things, and are in this way given to man. Thus the Word is helpful to man in the natural world, and also to man in the spiritual world, and hence there is communication of heaven with man, and communion. That such is the signification is evident also from the representation of Moses, as the Lord as to the law Divine (see n. 6752). Hence it is plain that by Moses answering and saying is signified thought from the law Divine. Thought from the law Divine is from truth from the Divine; here that the sons of Israel would not believe unless they saw signs and wonders.

6944. *But, behold, they will not believe me, nor hearken unto my voice.* That this signifies that those of the spiritual church would not have faith, thus would not receive, is evident from the representation of the sons of Israel, of whom these things are said, as those of the spiritual church (see n. 6426, 6637); from the signification of not believing, as not having faith; and from the signification of not hearkening to the voice, as not receiving (n. 5471, 5475).

6945. *For they will say, Jehovah hath not appeared unto thee.* That this signifies the Divine which is in the Lord's Human, is evident from the signification of saying, as perception — of which frequently above, here the perception

of those who are of the spiritual church; and from the signification of Jehovah's appearing, as the appearing of the Lord's Divine in His Human — that to appear is to be seen is plain, and that Jehovah is the Lord as to the Divine Itself and as to the Divine Human, may be seen above (n. 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905). That Jehovah's appearing is the appearing of the Lord's Divine in His Human, is plain also from this, that His Divine cannot appear to any man, nor even to any angel, except by the Divine Human; nor the Divine Human except by the Divine truth which proceeds from Him. Here in the internal sense the subject is the deliverance of those who are of the spiritual church. That these were delivered by the Lord's coming into the world, may be seen above (n. 2661, 2716, 3969, 6854, 6914); and that they in particular were saved by the Lord's Divine Human (n. 2716, 2833, 2834). As to this, that they of that church would not have faith, 2
neither would receive what the Divine law represented by Moses, that is, what the Word says, unless they saw signs, the case is this: they, being of the spiritual church, have not the perception of truth from good, as the celestial have, but acknowledge for truth every doctrine of their church which they have confirmed with themselves, and are therefore in comparative obscurity (n. 2718, 2831, 2849, 2935, 2937, 3833, 6427, 6500, 6865) — as may also be manifest from this, that they do not conceive how the Lord's Human can be Divine; nor that the Divine love in the Human can effect this; for they hold their thought in the human such as it is with man, neither do they recede from that thought when they think of the Lord, in such perplexity are they. The same may also be evident from this, that neither do they conceive how man can live after death, and at the same time have senses, such as sight, hearing, touch, and smell, and be in a human form there. That man is such when he has rejected his body and its senses and members,

appears to them foreign to the truth, they are so wrapped in things of sense, and in knowledges and fallacies therefrom. So unless they believed that the body would be again joined to the soul, they would not believe at all in
3 any resurrection. From this it is sufficiently manifest in how much obscurity they are as to what is of heaven; and hence faith can never be implanted in them unless they are withheld of the Lord from falsities by strong force. And as such force was not before the Lord's coming, but was after His coming, when He had made the Human in Himself Divine, therefore they could not be rescued from the lower earth, where they were infested by falsities, and taken up into heaven, until after the Lord's resurrection (n. 6914). Hence now it is, that it is said that they would not believe, thus neither would receive what the law Divine, that is, the truth Divine says, unless they should see that it is so, thus unless they should see signs — of which below.

6946. *And Jehovah said unto him.* That this signifies foresight what their quality would be if they had not faith, is evident from the signification of saying, when spoken of Jehovah or the Lord, as foresight (see n. 5361). That it is foresight what their quality would be if they had not faith, is plain from the three signs afterward spoken of; for those signs in the internal sense represent their state if they did not believe.

6947. *What is that in thy hand? And he said, A rod.* That this signifies the power of the Lord's Divine Human, is evident from the signification of hand, as power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544); and from the signification of a rod, as also power (n. 4013, 4876, 4936). That it is the power of the Lord's Divine Human, is because by Moses is represented the Lord as to the law Divine, or the Word, which is the Divine truth proceeding from the Lord's Divine Human (n. 6752). The power which is signified by hand is the power proceeding from

the Lord's Divine rational; but the power which is signified by rod is the power proceeding from the Lord's Divine natural. That rod is the power proceeding from the Lord's Divine natural, is because a rod, like a foot, supports the body, and by the foot is signified the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952). That to lift up the hand is power in the spiritual, and to lift up the foot is power in the natural, may be seen above (n. 5327, 5328); and for this reason, according to the degrees of elevation of the subject in the internal sense, it was sometimes said to Moses when he was to do miracles, that he should lift up the hand, sometimes that he should lift up the rod.

6948. *And He said, Cast it on the ground. And he cast it on the ground.* That this signifies the influx of the power of the Lord's Divine natural into the sensual, is evident from the signification of a rod, as power in the natural, and when it is said of the Lord, as the power proceeding from His Divine natural — of which just above (n. 6947); and from the signification of casting, or sending forth, as proceeding, thus influx; and from the signification of ground, as man's external (n. 82, 913, 1411, 1733), here his sensual and corporeal which are the extremes, because the rod became a serpent, and by a serpent is signified the sensual and corporeal man. By the Divine power of the 2
Lord is here meant the Divine truth proceeding from the Lord, for Divine truth has in it power, insomuch that it is power itself (n. 3091, 4931, 6344, 6423). The Divine truth proceeding from the Lord flows into every man, through his interiors into the exteriors, even into the external sensual and into the corporeal, and calls forth everywhere things correspondent in their order: in the sensual, things correspondent such as appear in the world and upon the earth. But as those things that are in the world and upon the earth appear otherwise than they are, therefore they are full of fallacies; hence the sensual when in those evils only, must needs think against the goods and truths

of faith, because it thinks from fallacies; and when Divine truth flows in, it must needs turn it into falsity. That a man who is not elevated from the sensual, but is in it and thinks from it, thinks from fallacies, may be illustrated by
3 examples — as by the fallacy as to the life of man, as being of the body, when yet it is of the spirit in the body; again as to the sight, as being of the eye, the hearing, as being of the ear, the speech, as being of the tongue and mouth; when yet it is the spirit which sees, hears, and speaks, through those organs of the body. So again by the fallacy respecting life, that it has its seat in man, when yet it flows in; by the fallacy as to the soul, that it cannot be in a human form, and in human senses and affections; by the fallacy as to heaven and hell, that the one is above man, and the other beneath him, when yet they are in him; by the fallacy that external objects flow into interior, when yet what is external does not flow into what is internal, but what is internal into what is external; by the fallacy as to the life after death, that it cannot be given except with the body; besides the fallacies in natural things, from which arise the conjectures of so many who are in dispute with
4 one another. Who cannot see that fallacies and falsities thence rule instead of truths, if only from the strife which long existed as to the circulation of the blood, which though supported by so many proofs of experience, still for a long time remained in doubt; and also from the contention about the sun, that it revolved once a day around this earth, and not only the sun, but also the moon, all the planets, and the whole starry heaven; and also from the dispute which still continues as to the soul, its conjunction with the body, and its abode therein. Since the fallacies of the senses prevail in such things, when their fallacy is plain from so many phenomena and effects, why should they not prevail in such things as relate to heaven, which being spir-
5 itual can only lie open through correspondences? From this may now be evident what is the quality of man's sen-

sual, viewed in itself, and left to itself, namely, that it is in fallacies, and thence in falsities, thus contrary to the truths and goods of faith. Hence it is that when man is in the sensual and its light, he is in thick darkness as to the things of the spiritual world, that is, as to those which are in the light from the Divine; and that the sensual light is turned into mere thick darkness when the light from heaven falls into it. The reason is, that the truths which are of the Divine light cannot be together with fallacies and the falsities thence, but extinguish them, and thereby induce thick darkness.

6949. *And it became a serpent.* That this signifies the sensual and corporeal man separate from the internal, is evident from the signification of a serpent, as a man who reasons from sensuals (see n. 195–197, 6398, 6399), thus the sensual of man; and as by serpent is signified the sensual, it signifies also the corporeal, for what the sensual has, it has from the senses of the body. And because the sensual viewed in itself is such as described just above (n. 6948), the serpent also, which is the sensual, signifies all evil in general (n. 251, 254, 257). That here by the serpent is meant the sensual and corporeal man separated from the internal or rational, is plain from this, that Moses fled from before it, whereby is signified horror of it; and also from this, that by this sign is described the state of those of the spiritual church, if they should not have faith; for then their internal would be closed, nor would more of the light of heaven flow in, than to enable them to think, and thus to speak, from the sensual separated. All those think from the sensual separate who defend falsities against truths, and evils against goods; in a word, all who are in evil of life, and thence in no faith, for he who lives evilly, believes nothing. Such persons excel others in the gift of reasoning, and also of persuading, especially the simple, for the reason that they speak from the fallacies of the senses, and from appearances in the world. They know

also how to extinguish or veil truths by fallacies, whence also by serpents is signified cunning and craftiness. But when the sensual is joined with the internal, or rightly subordinated to the rational, then by a serpent is signified prudence and circumspection (see n. 197, 4211, 6398).

6950. *And Moses fled from before it.* That this signifies horror of the sensual separated, is evident from the signification of fleeing, as horror, for he who feels horror of anything, flees from it; and from the signification of the serpent, which is what he fled from, as the sensual separated — of which just above (n. 6949).

6951. *And Jehovah said unto Moses.* That this signifies providence from the Divine, is evident from the signification of saying, when spoken of Jehovah or the Lord, as foresight — of which above (n. 6946); and because it is foresight, it is also providence, for the two are joined as one, since the Lord provides what He foresees. He foresees evil and provides good. Here therefore by Jehovah said, is signified providence, because the serpent is now turned into a rod, that is, evil into good. The signification further appears from the representation of Moses, as the Lord as to Divine truth; thus providence from the Divine is predicated of the Lord as to the Human when He was in the world.

6952. *Put forth thy hand, and take it by the tail.* That this signifies the power of raising up from the lowest of the sensual, is evident from the signification of hand, as power — of which above (n. 6947); and from the signification of the tail of the serpent, as the lowest of the sensual. That a serpent is the sensual, may be seen above (n. 6949), thus its tail is the last or lowest of the sensual. Raising up is signified by putting forth and taking hold of, for he who puts forth the hand and takes hold of any creeping thing of the earth, raises it. Since by the serpent is signified the sensual separated, and hence reasoning from the fallacies of the senses as to the truths of faith, by the tail

of the serpent is signified falsity itself, for this is the last or lowest, and he who is in falsity, thus in the last and lowest, looks altogether downward, or outward, that is, to the world and to the earth, but not upward or inward, that is, to heaven and to the Lord. That such things are signified 2
by the tail of the serpent, is evident in John: The locusts had *tails like unto scorpions, and stings were in their tails: and they had power to hurt men* (Apoc. ix. 10) — where tails like unto scorpions, and stings in the tails, are cunning reasonings from falsities, by which they persuade, and thereby hurt, wherefore it is said that they have power to hurt men. Again: The tails of the horses were *like unto* 3
serpents, having heads, and with them they do hurt (ix. 19) — where in like manner tails like serpents are reasonings from falsities, by which hurt is done; and especially because it is said that such were the tails of the horses, and that they had heads. For by horses is signified the intellectual, and also by head. Hence by tails are here signified more cunning reasonings from fallacies and falsities thence, against truths, which reasonings are lowest, for the more cunning any reasonings are against truths, so much the lower they are. Again: The tail of the dragon drew 4
the third part of the stars of heaven, and did cast them to the earth (xii. 4) — where the tail of the dragon in like manner stands for reasonings from falsities, the stars of heaven for knowledges of good and truth; to cast them to the earth means destroying them. That the dragon is the serpent, which seduces by reasonings from falsities, and which seduced the mother of the living, or Eve, in paradise, by the tree of knowledge, that is, by knowledges from the sensual, thus from fallacies, is clear also in John: *The great dragon was cast down, the old serpent, that is called the Devil and Satan, which deceiveth the whole world* (Apoc. xii. 9). That the tail in general is the sensual separated, 5
which looks not up but down, thus not to heaven but to earth, and thus is falsity, is evident in Isaiah: *Jehovah will*

cut off from Israel head and tail, branch and rush. . . . The elder and the honorable, he is the head; and the prophet, the teacher of lies, he is the tail (ix. 14, 15) — where the tail manifestly stands for falsity, which in the Word is called a lie. Again: *There shall not be for Egypt any work, which head or tail, branch or rush may do** (xix. 15) — where rush stands for what is lowest. And in Moses: *Thus Jehovah shall make thee the head, and not the tail; that thou mayest be above only, but not beneath, if thou shalt obey the commandments of . . . thy God* (Deut. xxviii. 6 13) — where tail stands for the lowest, which looks downward or outward, that is, to the world and the earth, but not to heaven and the Lord. For the interiors of man with the sensuals are raised upward by the Lord when man is in the good of faith and charity; but if he is in evil and falsity, then his interiors with the sensuals look downward, thus only to the things of the world, whereby he puts off the human nature, and puts on the bestial — for wild beasts look down, or only to those things which are on the earth. He who looks downward, wills what is evil and thinks what is false, but he who is raised upward by the Lord, wills what is good and thinks what is true; the raising by the Lord actually takes place, and thus a removal from evils and falsities, which the angels perceive by very sensation. It is like the tendency to the centre of gravity; the centre is where the Lord is in His Sun. Toward this the heads of the angels are drawn, but the feet of the infernals. Thus the former look up and the latter down (see n. 3641, 3643). Again: *The stranger that is in the midst of thee shall mount up above thee higher and higher: but thou shalt come down lower and lower. . . . He shall be the head and thou shalt be the tail* (Deut. xxviii. 43, 44) — where the sense is the same. And in Isaiah: *Say unto him, Take heed, and be quiet; fear not, neither let thy heart be faint, because of the two tails of these smoking fire-brands, for the fierce anger*

* Latin, *which shall make head and tail, branch and rush.*

of Rezin and Syria, and of the son of Remaliah (vii. 4) — where Rezin king of Syria stands for the knowledges of evil. That Syria is knowledges of good, may be seen above (n. 1232, 1234, 3680); thus, in the opposite sense, knowledges of evil. The son of Remaliah the king of Samaria stands for knowledges of falsity. Knowledges of evil and knowledges of falsity are tails, because lowest things. Smoking firebrands stand for wrath.

6953. *And he put forth his hand, and laid hold of it.* That this signifies raising up toward interiors, is evident from the signification of putting forth the hand and laying hold of, when spoken of what lies beneath, as being raised toward higher things, or what is the same, toward interiors — as above (n. 6952); and from the signification of hand, as interior power (see also n. 6952); and from the signification of a serpent, which is what he laid hold of, as the sensual and reasoning thence — of which above (n. 6949); that when the sensual is raised toward interiors, power is communicated from the Divine, will be seen in what now follows.

6954. *And it became a rod in his hand.* That this signifies that then was communicated power from the Divine, is evident from the signification of the serpent which became a rod, as the sensual — of which above (n. 6949); and from the signification of a rod, as power in the natural; and from the signification of the hand, as interior power; the power of each being from the Divine (n. 6952). The case is this: man of himself looks only downward, that is, to the world, and the earth, because of himself he is in evil and falsity; and when he looks thither, then the sensual prevails, and interior things do not at all counteract, because they follow the force of the stream, and yield to it. Nevertheless man not of himself but from the Lord, looks up, that is, to heaven and to the Lord, which comes about by a raising up; and then when the interiors are raised, the sensual is also raised, but its light is then obscured,

because the light of heaven prevails. When this takes place, good and truth from the Lord flow in, and are also received; this is meant by power communicated from the Divine. Howbeit none can be so raised up but those who have lived in the good of faith and charity. That elevations are toward interiors, has been given to know from living experience, for they have been observed a thousand times.

6955. Verses 5–7. *That they may believe that Jehovah hath appeared unto thee, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Jehovah said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and he took it out, and, behold, his hand was leprous, as snow. And He said, Put thy hand into thy bosom again.* (*And he put his hand into his bosom again; and he took it out of his bosom, and, behold, it was turned again as his flesh.*) "That they may believe that Jehovah hath appeared unto thee" signifies that they may have faith as to the Lord's Divine Human; "the God of their fathers" signifies that it was the Divine of the Ancient Church; "the God of Abraham, the God of Isaac, and the God of Jacob" signifies the Lord as to the Divine Itself and the Divine Human. "And Jehovah said furthermore unto him" signifies foresight what would be the quality of those of the spiritual church, if they should not have faith; "Put thy hand into thy bosom" signifies the appropriation of truth. "And he put his hand into his bosom" signifies the actual appropriation; "and he took it out" signifies that it was thence; "and, behold, his hand was leprous, as snow" signifies the profanation of truth. "And He said" signifies providence as to what would be the quality of those of the spiritual church if they should have faith; "Put thy hand into thy bosom again" signifies appropriation of truth. "And he put his hand into his bosom again" signifies the actual appropriation; "and he took it out of his bosom"

signifies that it was thence; "and, behold, it was turned again as his flesh" signifies that then it was good.

6956. *That they may believe that Jehovah hath appeared unto thee.* That this signifies that they may have faith as to the Lord's Divine Human, is evident from the signification of believing, as having faith — not belief that Jehovah or the Lord is seen by the eyes, but faith in the spiritual sense in the Lord; and from the signification of Jehovah hath appeared, as the appearing of the Lord in His Divine Human (see n. 6945). Thus by believing that Jehovah hath appeared unto thee, is signified that they may have faith as to the Lord's Divine Human.

6957. *The God of their fathers.* That this signifies that it was the Divine of the Ancient Church, is evident from the signification of the God of their fathers as the Divine of the Ancient Church — as may be seen above (n. 6876, 6884), and also that this was the Lord as to the Divine Human.

6958. *The God of Abraham, the God of Isaac, and the God of Jacob.* That this signifies the Lord as to the Divine Itself and the Divine Human, is evident from what was shown above (n. 6847), where the same words occur.

6959. *And Jehovah said furthermore unto him.* That this signifies foresight what would be the quality of those of the spiritual church, if they should not have faith, is evident from the signification of Jehovah said, as foresight — as above (n. 6946). That it means what would be the quality of those of the spiritual church, if they should not have faith, is because the subject is now those who are of the spiritual church, who are represented by the sons of Israel, what would be their further quality, if they should not have faith, namely, that they would be profaners of truth. For the first miracle of the rod becoming a serpent, signifies their state, that they would become altogether sensual and corporeal. This miracle of the hand becoming leprous signifies profanation, for profanation succeeds, if the

2 church persists in unbelief. They of the spiritual church in their childhood and afterward in youth have faith in the doctrines of their church, but then they have their faith from parents and masters, and not from themselves. For this reason if they afterward recede from the faith, they profane the truth only slightly, which profanation may be removed by Divine means, and thus the man be delivered from the guilt of it. But if a man has faith in the doctrine of the church, and in the Word, of himself, that is, by confirmations in himself, if then he afterward recedes, and denies in himself what he had before believed, especially if he lives contrary to the truth which he had confirmed in himself, and either explains it in his own favor, or altogether rejects it, he profanes the truth; and this because he inwardly in himself commixes and joins truth and falsity. Such, because they have scarce any remains of truth and good, become at length in the other life like skeletons; and have as little life remaining as have bones compared with the organic life of the flesh. And yet severer is the lot of those who profane good, than of those who profane truth; they who are of the Lord's spiritual church can profane
3 truth, but not so well good. As leprosy signifies the profanation of truth, and that is the subject of what follows, it will be well to see first what has been before said and shown concerning profanation — namely, that they who are within the church can profane holy things, but not they who are without (n. 2051, 3399); that holy things cannot be profaned, except by those who have before acknowledged them (n. 1008, 1010, 1059, 3398, 3897, 4289); that it is profanation also to acknowledge and believe truths and goods, and yet to live contrary to them (n. 4601); that man is withheld from profanation as much as possible (n. 301–303, 1327, 1328, 3398, 3402); that the lot of profaners is the worst of all in the other life (n. 6348).

6960. *Put now thy hand into thy bosom.* That this signifies the appropriation of truth, is evident from the signi-

fication of hand, as power — of which above (n. 6947); and from the signification of bosom, as love; for what is of the breast corresponds to love, since therein is the heart, which corresponds to celestial love, and the lungs which correspond to spiritual love (see n. 3635, 3883–3896, 4112, 4113, 4133). And as the bosom hence corresponds to love, by it also is signified the proprium, for that is man's proprium which is of his love. Therefore here by putting the hand into the bosom, is signified appropriation; that it is appropriation of truth, is plain from what follows, and also from this, that spiritual power consists in truth (see n. 6948). That the bosom is man's very self, thus his pro- 2
prium, and hence appropriation and conjunction by love, is evident from the following passages: *Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom* (Micah vii. 5) — where she that lieth in thy bosom, is one who is joined to another by love: hence also a wife is called the wife of the bosom of the husband (Deut. xxviii. 54: 2 Sam. xii. 8); and a husband is called the husband of the bosom of the wife (Deut. xxviii. 56); and this because the one is of the other. And in David: *My prayer shall return unto mine own bosom* (Ps. xxxv. 13) — meaning that it would return to himself. Again: *Remember, Lord, the reproach of Thy servants; how I do bear in my bosom all the great peoples* (Ps. lxxxix. 50) — meaning with himself, as his own. In Isaiah: *He feedeth His flock like a shepherd, He gathereth the lambs in His arms, and carrieth them in His bosom* (xl. 11) — where the sense is the same. In Luke: 3
Give, and it shall be given unto you; good measure, pressed down, shaken together and running over, shall they give into your bosom (vi. 38) — where to be given into the bosom is for themselves as their own. Again in the same: *And it came to pass that Lazarus died, and was carried by the angels into Abraham's bosom* (xvi. 22) — where to be carried into Abraham's bosom, is to the Lord, Who is meant

4 by Abraham, from conjunction through love. And in John: *There was lying in Jesus' bosom one of His disciples, whom Jesus loved. . . . He, leaning on Jesus' breast, saith unto Him, Lord, who is it?* (xiii. 23, 25) — where to lie in the bosom, manifestly is to be loved, and to be conjoined by love. Again: *No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him* (i. 18). In the bosom of the Father
5 means to be one. The bosom means the very self of man, and appropriation not by love, in the following passages: *I will recompense, I will recompense unto their bosom your iniquities, and the iniquities of your fathers together . . . I will measure the reward of their work into their bosom* (Isa. xlv. 6, 7). In Jeremiah: *Jehovah that doest mercy unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them* (xxxii. 18). And in David: *Render unto our neighbors seven-fold into their bosom their reproach wherewith they have reproached Thee, O Lord* (Ps. lxxix. 12) — to render into their bosom meaning to themselves.

6961. *And he put his hand into his bosom.* That this signifies the actual appropriation, that is, of truth, is evident from what has been already said.

6962. *And he took it out.* That this signifies that it was thence, is evident from the signification of taking the hand out of the bosom and seeing, as observing what was its quality, thus that it was thence.

6963. *And, behold, his hand was leprous, as snow.* That this signifies the profanation of truth, is evident from the signification of hand, as power (see n. 6947), and as truth, because spiritual power consists in truth (n. 6948, 6960); and from the signification of leprosy, as profanation, in particular, the profanation of truth — of which below. In the historic Word leprosy is much treated of, together with its various appearances in the skin, and the judgment thence to be formed of its quality — whether the leper was to be shut

in, or to go out of the camp, or to be set at liberty — and also leprosy in garments, in vessels, and in the very houses. Leprosy is so much treated of, not for the sake of leprosy as a disease, but because it signified the profanation of truth, thus for the sake of the spiritual sense; and because the Jews and Israelites were capable of profaning truth more than other people. For if they had known the in- 2
ternal things of the Word, and the truths themselves which were represented by the rites of the church established among them, and had faith in them, and yet had lived according to their own genius, namely, in self-love and the love of the world, in hatred and revenge among themselves, and in cruelty toward the Gentiles, they must needs have profaned the truths in which they once had faith; for to believe in truths and to live contrary to them, is to profane them. Therefore also they were withheld as far as possible from the knowledges of internal truth (see n. 3398, 3489); so that they did not even know that they were to live after death; neither did they believe that the Messiah would come to save souls eternally, but to exalt that nation above all others in the universe. And because that nation was such, and also is such at this day, therefore they are still withheld from faith, even though they live in the midst of Christendom. Hence now it is that leprosy was so particularly described, as to its quality. That leprosy signifies 3
profanation of truth, is plain from the statutes concerning leprosy that are recorded in Leviticus (chapter xiii.). In the description there given is contained in the internal sense every quality of the profanation of truth — as what the profanation is if recent, what if old, what if inward in man, what if also outward, what if curable, what if incurable, what are the means of cure, and other particulars, which cannot be at all known to any one, except by the internal sense of the Word. But as they are profanations which are described by leprosy, it is not allowed to explain particularly what is contained in the description of it;

heaven also is in horror at the bare mention of what is pro-
4 fane; it is only allowed to quote this: *If the leprosy break out on the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his heel, as far as the priest seeth; and the priest shall see, and, behold, the leprosy hath covered all his flesh, then he shall pronounce the plague clean; it is all turned white, he is clean. But whensoever living flesh appeareth in him he shall be unclean* (Lev. xiii. 12–14). Unless it be known from the internal sense how this is, namely, that he is clean who is all leprous from his head even to his heel, it must appear as a paradox; but by one leprous from his head to his heel, is meant one who knows internal truths, but does not acknowledge or believe them. Such a one is not inwardly in profanation, but outwardly, which profanation is removed, and therefore he is clean. But if he is acquainted with the truths of faith and believes them, and yet lives contrary to them, he is in profanation inwardly, as is the case also with one who has once believed, and afterward denies. Therefore it is said, whensoever living flesh appeareth in him, he shall be unclean; by living flesh is meant acknowledgment and faith — see what has been said above (n. 6959).

6964. *And He said.* That this signifies providence as to what would be the quality of those of the spiritual church if they should have faith, is evident from the signification of Jehovah saying, as providence — as above (n. 6951); that it means what their quality would be if they should have faith, is plain from what follows. For by the hand returning as his flesh, is signified that they have then spiritual good; to which the opposite is, that the hand by being put into the bosom became leprous — by which is signified that they who are of the spiritual church would be in the profanation of truth, if they had not faith (see above, n. 6959, 6963).

6965. *Put thy hand into thy bosom again.* That this signifies the appropriation of truth, is evident from the

signification of putting the hand into the bosom, as the appropriation of truth (see n. 6960).

6966. *And he put his hand into his bosom again.* That this signifies the actual appropriation, may be seen above (n. 6961).

6967. *And he took it out of his bosom.* That this signifies that it was thence, may be seen also above (n. 6962).

6968. *And, behold, it was turned again as his flesh.* That this signifies that then it was the good of truth, is evident from the signification of flesh, as the voluntary proprium of man vivified by the proprium of the Lord's Divine Human, or the celestial proprium (see n. 3813); and because this is signified by flesh, it is the good of love to the Lord and toward the neighbor which is signified. But with those of the spiritual church, it is the good of truth, inasmuch as their good is from the truth, and is according to the truth of the doctrine of their church. This truth when made to be of the life, is called good.

6969. Verses 8, 9. *And it shall come to pass, if they do not believe thee, and do not hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they do not believe also these two signs, and do not hearken unto thy voice, that thou shalt take of the waters of the river, and pour it upon the dry land, and the waters which thou hast taken out of the river, they shall become blood upon the dry land.* "And it shall come to pass, if they do not believe thee" signifies if they have not faith; "and do not hearken to the voice of the first sign" signifies if they do not obey what is announced from the Word, that instead of spiritual and rational men, they would become unspiritual and irrational; "that they will believe the voice of the latter sign" signifies that they should have faith in what was foretold from the Word, that they would become profaners of truth. "And it shall come to pass, if they do not believe also these two signs" signifies if they should have no faith at all that such

things would come to pass; "and do not hearken unto thy voice" signifies if they neither perform anything of obedience; "that thou shalt take of the waters of the river" signifies false knowledges; "and pour it upon the dry land" signifies insertion into the natural; "and the waters which thou hast taken out of the river" signifies inversion of the state; "they shall become blood upon the dry land" signifies the falsification of all truth, and hence privation of it in the natural.

6970. *And it shall come to pass, if they do not believe thee.* That this signifies if they have not faith, is evident from the signification of believing, as having faith (see n. 6956). Here having faith does not signify faith from the signs, that they were to be delivered out of Egypt, for this faith relates to worldly things; but it signifies faith that if they should not continue in truths they would become merely sensual and corporeal, and at length profaners of truth; for these are what the two signs signify. The internal sense does not treat of worldly things, as does the external historic sense; but of spiritual things. Faith in worldly things differs altogether from faith in spiritual things — as for example, to believe that men will do as they speak; that a man is true or not true; that to insure success, a man should do so and so, and not otherwise; that what is said or written is worthy of credit or not; besides numberless like things; such are matters of faith in worldly things, as also here, that the sons of Israel were to be delivered from bondage in Egypt. But to believe that there is a heaven and a hell, that men will live after death, the good in happiness for ever, the evil in unhappiness; that the life remains with every one; that faith and charity make spiritual life, and that this is the life which the angels have in heaven; that the Lord has all power in the heavens and on the earth, as He Himself says (Matt. xxviii. 18); that from Him we live; that the Word is the doctrine of heavenly and Divine truths, and the like — such are matters of faith in spiritual things, and are here signified by believing.

6971. *And do not hearken to the voice of the first sign.* That this signifies if they do not obey what is announced from the Word, that instead of spiritual and rational men they would become unspiritual and irrational, is evident from the signification of hearing, as obeying (see n. 2542, 3869, 5017); and from the signification of a voice, as what is announced from the Word — of which below; and from the signification of the first sign, as that instead of spiritual and rational men they would become unspiritual and irrational. That this is so, is plain from the signification of the serpent which was made from the rod of Moses cast upon the earth — which is here the first sign — as the sensual and corporeal man (n. 6949); thus the unspiritual and irrational man. For the man who is sensual and corporeal is not rational, thus neither is he spiritual, for he thinks falsities and wills evils. He who does this is not rational, still less is he spiritual, for the acknowledgment and faith of truth, and the life of good, is the very spiritual itself in the rational, since these are from the Divine; but the acknowledgment and faith of falsity and the life of evil are the opposite. That merely sensual and corporeal men are such may be seen above (n. 6844, 6845, 6948, 6949). They become merely sensual and corporeal, who have first 2
known the things of the spiritual world and have afterward rejected them, and imbibed principles of falsity contrary to truths, and as to life have looked only to worldly, corporeal, and earthly things, and have hence believed that life ought to be made enjoyable by every pleasure, urging, "what has man more whilst he lives? when we die we die; and who has ever come from another life to tell us that there is another life? we know not what it is to live when life goes out of a man." If any one by rational arguments sets them to thinking at all of eternal life, they think that they shall not fare worse than others, and immediately relapse to the state of their former life. With such there is a closing of the passage for the light of heaven and its

influx, and the light of heaven in their natural becomes as thick darkness, but the light of the world therein becomes brightness (see n. 6907); and the brightness is so much the more brilliant, as the light of heaven is more darkened; hence it is that such see no otherwise than that the evils of their life are good, and hence that falsities are true. It is from this now that man becomes sensual and corporeal. In a word, when a passage for the influx of the light of heaven has been once opened, and afterward closed, a man is then made to look down, but not up; and this from the Divine order, lest the truths which he has once acknowledged, and which remain in his interior man, should be contaminated with falsities, and thus profaned.

3 So is it with the Gentiles, who recede from their religion; but their lot is better than the lot of those who are within the church, because they have no truths from the Word, consequently no genuine truths, but truths joined with many fallacies, which cannot be so profaned. With regard to the signification of a voice, as what is announced from the Word, it is to be known that a voice is often spoken of, and also applied to such things as have no relation to a voice — as here it is applied to a sign, "If they do not hearken to the voice of the first sign, they will believe the voice of the latter sign"; and also in other passages — as in Nahum: *The voice of the whip, and the voice of the sound of a wheel* (iii. 2). And in David: *The floods have lifted up their voice. . . . Above the voices of many mighty waters* (Ps. xciii. 3, 4). That a voice signifies annunciation, and in a good sense annunciation from the Word, which voice is called the voice of Jehovah, is evident in David: *The voice of Jehovah is in power; the voice of Jehovah is in glory; the voice of Jehovah breaketh the cedars. . . . The voice of Jehovah divideth the flames of fire. The voice of Jehovah shaketh the wilderness. . . . The voice of Jehovah maketh the hinds to calve, and strippeth the forests bare* (Ps. xxix. 4, 5, 7–9). And again: *To Him that ri-*

deth upon the heaven of heavens which were of old; lo, He shall utter with His voice, a voice of strength (lxviii. 33). In these passages a voice stands for Divine truth, thus for the Word, and for annunciation from it. What a voice further signifies, may be seen above (n. 219), and that voice is predicated of truth (n. 3563).

6972. *That they will believe the voice of the latter sign.* That this signifies that they would have faith in what was foretold from the Word, that they would become profaners of truth, is evident from the signification of believing, as having faith — of which just above (n. 6970); from the signification of a voice, as what is announced (n. 6971), thus also what is foretold; and from the signification of leprosy, which is here the latter sign, as the profanation of truth — of which above (n. 6963). What profanation is, see also above (n. 6959), and in the passages there cited.

6973. *And it shall come to pass, if they do not believe also these two signs.* That this signifies if they should have no faith at all that such things would come to pass, is evident from the signification of believing, as having faith, that is, in the spiritual sense — of which above (n. 6970); and from the signification of the two signs, as that they would become sensual and corporeal, and afterward profaners of truth, which is signified by the serpent made by casting the rod of Moses upon the earth (n. 6971), and by the hand which being put into the bosom became leprous (n. 6963). Thus by not believing those two signs, is signified having no faith at all that such things would come to pass.

6974. *And do not hearken unto thy voice.* That this signifies if they neither perform anything of obedience, is evident from the signification of hearing, as obedience (see n. 2542, 3869, 5017); and from the signification of voice, as what is announced and foretold (n. 6971, 6972); and from the representation of Moses, whose voice they were

to hear, as the Lord as to the Divine law, that is, as to the Divine truth, thus as to the Word, for therein is Divine truth. Hence it is plain that by the expression, "If they do not hearken to thy voice," is signified, if they neither perform anything of obedience. In this passage and before (verses 1 and 8), it is said, if they do not believe, and if they do not hear, and yet the two appear the same thing, for he who does not believe, does not hear. Yet they are distinct, for believing, by which is signified faith, is said of the truth of faith, and thus refers to the intellectual; but hearing, by which is signified obeying, is said of the good of charity, and thus refers to the voluntary. For in the Word, especially in the Prophets, where truth is expressed by its own words, good also is expressed by its own, on account of the heavenly marriage in everything of the Word, which is the marriage of good and of truth (see n. 683, 793, 801, 2173, 2516, 2712, 4138, 6343).

6975. *Thou shalt take of the waters of the river.* That this signifies false knowledges, is evident from the signification of the waters of the river, namely, of Egypt, or the Nile, as false knowledges. That waters are truths may be seen above (n. 2702, 3424, 4976); and in the opposite sense falsities (n. 790); also that the river of Egypt is false knowledge (n. 6693).

6976. *And pour it upon the dry land.* That this signifies insertion into the natural, is evident from the signification of pouring out, as insertion; and from the signification of dry land, as the natural. A dry place is called the dry land, and thus also the land, and by the land of Egypt is signified the natural mind, which is in falsity, thus the natural (see n. 5276, 5278, 5280, 5288, 5301), and still more by the dry land.

6977. *And the waters which thou hast taken out of the river.* That this signifies inversion of state, is evident from what presently follows, for it is said that they shall become blood on the dry land, whereby is signified the

falsification of all truth, and the privation of it in the natural. When this takes place the state is altogether inverted; and hence those words, as they involve, are also said to signify, an inversion of state. There is also a total inversion of state in the natural, when it is entirely occupied by falsities. This rarely happens with man whilst he lives in the world, but in the other life it takes place with all who are cast into hell. That it rarely happens with man while he lives in the world, is because he is then continually kept in a state capable of being reformed, if only he of free will desists from evils. But after death his life follows him, and he remains in the state which he had procured to himself by the whole course of his life in the world. Then he who is in evil, is no longer capable of 2
being reformed; and lest he should have communication with any society of heaven, all truth and good are taken away from him; so that he remains in evil and falsity which increase according to the faculty that he has acquired to himself in the world, of receiving them. Nevertheless it is not allowed him to pass beyond the acquired bounds. This inversion of state is what is here meant, which is such that it can no longer be amended as to the interiors, but only as to the exteriors, namely, by fear of punishments. After enduring these punishments many times the spirit at length abstains from evil, not of free will, but by compulsion, the lust of doing evil still remaining. This lust, as already said, is kept in check by fears, which are external and compulsory means of amendment. This is the state of the evil in the other life.

6978. *They shall become blood upon the dry land.* That this signifies the falsification of all truth, and hence the privation of it in the natural, is evident from the signification of blood, as holy truth proceeding from the Lord, and and in the opposite sense truth falsified and profaned (see n. 4735) — how this is, was shown just above; and from the signification of the dry land, as the natural, of which

also just above (n. 6976). That blood signifies the falsification of truth and its profanation, is especially evident in Nahum: *Woe to the bloody city! it is all full of lies and rapine; the prey departeth not. The voice of a whip, and the voice of the sound of a wheel; and a prancing horse, and a jumping chariot; the horseman mounting, and the flashing sword, and the glittering spear; and a multitude of slain, and a great heap of carcases: and there is no end of corpses; they stumble upon their corpses. Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts* (iii. 1-4). That by the bloody city is signified the doctrine of falsity, thus by blood falsified and profaned truth, is plain from all the words of its description in the internal sense, and not only in these verses which are cited, but also in those which follow, since its description is continued in the chapter throughout; for the city is doctrine; its being all full of lies and rapine, is being full of falsity, and evil from falsity; the voice of a whip and the voice of the sound of a wheel, is the defence of falsity by fallacies; a prancing horse and a jumping chariot, is from a perverted intellectual and like doctrine; the horseman mounting, the flashing sword, the glittering spear, is combat against truth; the multitude of slain is innumerable falsities thence, and those who are in falsities; a heap of carcases, and no end of corpses, is innumerable evils thence, and those who are in evils; the whoredoms of a harlot, are the falsifications themselves, likewise witchcrafts.

6979. Verses 10–12. *And Moses said unto Jehovah, Indeed, my Lord, I am not a man of words, either yesterday, or the third day, or since Thou hast now spoken unto Thy servant: for I am slow of speech, and of a slow tongue. And Jehovah said unto him, Who maketh man's mouth? or who hath made him dumb, or deaf, or seeing, or blind? is it not I Jehovah? And now go, and I will be with thy*

mouth, and teach thee what thou shalt speak. "And Moses said unto Jehovah" signifies perception from the Divine; "Indeed, my Lord" signifies what is certain; "I am not a man of words" signifies not having speech; "either yesterday, or the third day" signifies not from eternity; "or since Thou hast now spoken unto Thy servant" signifies thus neither to eternity with the Divine flowing into the Human; "for I am slow of speech, and of a slow tongue" signifies that the voice and speech from the Divine are not heard nor perceived. "And Jehovah said unto him" signifies Divine influx; "Who maketh man's mouth" signifies utterance; "or who hath made him dumb" signifies no utterance; "or deaf" signifies no perception, and therefore no obedience; "or seeing, or blind" signifies faith by knowledges, and unbelief by lack of them; "is it not I Jehovah" signifies that those things are by influx of life from the Divine. "And now go" signifies life from the Divine; "and I will be with thy mouth, and teach thee what thou shalt speak" signifies the Divine in all things and each which proceed from the Divine Human.

6980. *And Moses said unto Jehovah.* That this signifies perception from the Divine, is evident from the signification of saying in the historicals of the Word, as perceiving — as frequently above; and from the representation of Moses, as the Lord as to the Divine law in the Human when He was in the world (see n. 6723, 6752, 6771, 6827). The Divine from which all is, is signified by Jehovah. Hence it is plain that by Moses said to Jehovah, is signified that the Lord from His Divine had perception in His Human.

6981. *Indeed, my Lord.* That this signifies what is certain, is evident from this, that the expression here rendered "Indeed" [Latin *In me*], is a form of assertion that a thing is so, consequently that it is certain.

6982. *I am not a man of words.* That this signifies not having speech, is evident from the signification of not

a man of words, as not having the faculty of speaking, thus not having speech. How this is, shall be told. Here in the supreme sense the subject is the Lord, for Moses represents the Lord as to the law Divine, thus as to truth Divine. The truth which immediately proceeds from the Divine, cannot be heard by any one, not even by any angel; for the Divine, in order to be heard, must first become human; and it becomes human when it passes through the heavens; and when it has passed through the heavens, it is presented in human form, and becomes speech, which speech is uttered by spirits, who, when they are in that state, are called the Holy Spirit, and that Holy Spirit is said to proceed from the Divine, because the holy of the spirit, or the holy truth which that spirit then speaks, proceeds from the Lord. From this it may be evident that the truth which proceeds immediately from the Divine, cannot be presented to any one as discourse or speech, unless by the Holy Spirit. This is meant in the supreme sense by Moses, who represents the Lord as to truth Divine, saying that he was not a man of words; and by this, that Aaron his brother was joined to him, who was to him for a mouth, and he to Aaron for God.

6983. *Either yesterday, or the third day.* That this signifies not from eternity, namely, having speech, is evident from the signification of yesterday and the third day, as from eternity. That yesterday and the third day mean from eternity, is because it signifies time, and indeed time past; and time when spoken of the Lord, or of the Divine, does not signify time, but eternity. There are two things which are proper to nature, which are not given in heaven, still less in the Divine, namely space and time. That these are not given in heaven, but that instead of them there are states — instead of space state as to being, and instead of time state as to existing — may be seen above (n. 2625, 3938); and also that spaces and times in heaven are states (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3387, 3404,

3827, 4321, 4814, 4882, 4901, 4916, 5605, 6110). But in the Divine, which is above the heavens, still less is there space and time, and not even state, but instead of space there is infinity, and instead of time eternity; to these two correspond times and spaces in the world; and also states as to being and existing in the heavens. That by yesterday 2
and the third day, in the Word, is not signified yesterday and the third day, but in general time past, is evident from the passages where they are named — as in Joshua: *The waters of the Jordan returned unto their place, and went over all its banks, as yesterday and the third day* (iv. 18). And in the First Book of Samuel: *It came to pass, every one who had known Saul yesterday and the third day, when they saw that, behold, he prophesied with the prophets* (x. 11). And in the Second Book of Samuel: The tribes of Israel said unto David *yesterday and the third day, when Saul was king over us, thou wast he that leddest out and broughtest in Israel* (v. 2). In these passages and elsewhere yesterday and the third day stands for what has gone before, or for time past. Now as by this is signified time past, and the subject in the supreme sense is the Lord, Who as to the Divine law or Divine truth is represented by Moses, it is plain that by yesterday and the third day is signified from eternity. The eternity which is signified by yesterday, is thus expressed in David: *A thousand years in Thine eyes are as yesterday when it is past* (Ps. xc. 4).

6984. *Or since Thou hast now spoken unto Thy servant.* That this signifies thus neither to eternity with the Divine flowing into the human, is evident from the signification of since now, or from to-day, as eternity (see n. 2838, 3998, 4304, 6165), thus to eternity, because it involves time following; from the signification of speaking, as influx (n. 2951, 5481, 5743, 5797) — that it is influx from the Divine, is signified by Thou hast spoken, that is, Jehovah; and from the signification of servant, as the Lord's Human, when as yet it was not made Divine (n. 2159); but when

it was made Divine, because one with Jehovah, it was the Lord.

6985. *For I am slow of speech, and of a slow tongue.* That this signifies that the voice and speech from the Divine are not heard nor perceived, is evident from the signification of mouth, as voice; and from the signification of tongue, as speech. By mouth is signified voice, because it is the organ of voice, and by tongue is signified speech, because it is the organ of speech. The difference between voice and speech is plain to every one, also that to be heard is said of the voice, and to be perceived of speech. This cannot be expressed in the historic sense of the letter, where Moses is described as a man who could speak but with difficulty, otherwise than by being slow of speech, and of a slow tongue. But when this passes into the internal sense, it is perceived by the angels as being said in respect to the subject; and when it is said of the Divine, it is perceived that the voice proceeding thence cannot be heard nor the speech be perceived immediately, but mediately through spirits, according to what was said above (n. 6982).

6986. *And Jehovah said unto him.* That this signifies Divine influx, is evident from the signification of saying, as influx (see n. 5743, 5797, 6152, 6291); that it is from the Divine, is because Jehovah said.

6987. *Who maketh man's mouth?* That this signifies utterance, is evident from the signification of mouth, as the voice — of which above (n. 6985); and as it is the voice, it is utterance. What the mouth signifies in particular cannot be evident except from correspondence. The mouth with the lips corresponds to interior speech which is of the thought. The thought of man is active and passive; man's thought is active when he speaks, and this may be called speaking thought; but his thought is passive when he does not speak; and the difference between the two may be evident to him who reflects. By the mouth of man is thus signified active or speaking thought, and so

utterance. As to active thought, which is signified by the 2
mouth, it is to be known that this thought also is in its manner speaking, and that by the activity of this speech it excites the organs of the body corresponding thereto. It appears as if the expressions of the speech were in the thought, but this is a fallacy; it is only the meaning of the speech which is there. And what the quality of this meaning is, man can scarcely know, for it is the speech of his spirit, which speech is universal speech, such as is the speech of spirits in the other life. This speech when it flows into the correspondent organs of the body, presents the speech of words, which differs greatly from the thought that produces it. That it so differs is very manifest from this, that a man can think in one minute what takes him considerable time to speak or write; it would be otherwise if that thought were composed of words, as is the speech of the mouth. It is from the correspondence of the speech of thought and the speech of the mouth, that man when he comes after death among spirits, knows how to speak in the universal language, thus with spirits, whatsoever had been their language in the world; and that he then scarce knows otherwise than that he speaks there as in the world; when yet the expressions of their speech are not words, such as man uses in the body, but are ideas which were of his thought, one idea containing very many things. For this reason spirits can utter in a moment what a man can scarce utter in half an hour, and still there are many things within the same idea, which cannot at all be expressed by bodily speech. Again, the angels in heaven 3
speak in a different way from spirits; for the angels who are in heaven have their speech from intellectual ideas, which by the philosophers are called immaterial ideas; whereas spirits have their speech from ideas of the imagination, which are called material ideas; hence in one idea of the thought of angels there are contained very many things which spirits cannot utter by many series of their

ideas, besides many things which they cannot express at all. But when a spirit becomes an angel, he is in angelic speech, just as a man when after death he becomes a spirit, is in the speech of spirits, and for like reason. From these illustrations it may be evident what active thought is, namely, that it is the speech of a man's spirit.

6988. *Or who hath made him dumb.* That this signifies no utterance, is evident from the signification of dumb, as no utterance; for it is opposed to the mouth, by which is signified utterance — of which just above (n. 6987). By utterance is not here meant that of the voice, or speech, for this is natural; but by utterance is meant confession of the Lord, and the profession of faith in Him; for this utterance is spiritual. Hence it is plain what is signified in the internal sense by the dumb, namely, they who cannot confess the Lord, thus cannot profess faith in Him, by reason of ignorance — in which state are the nations out of the church, and also the simple within the church. That such are signified by the dumb, is plain in Isaiah: *Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert* (xxxv. 5, 6). The tongue of the dumb shall sing, means that they shall confess the Lord and what is of faith in Him; in the wilderness shall waters break out, and streams in the desert, means that they have the knowledges of truth and good; the wilderness is a state of no knowledges of faith from ignorance.
2 By the dumb who were restored by the Lord are also signified the nations, which by His coming into the world were delivered from falsities and evils thence — as by the dumb in Matthew: *Behold, they brought to Him a dumb man, possessed with a devil. And when the devil was cast out, the dumb spake* (ix. 32, 33). And again: *There was brought unto* Jesus *one possessed with a devil, blind and dumb: and He healed him, insomuch that the blind and dumb both spake and saw* (xii. 22). In like manner by the dumb

also possessed by a devil, in Mark (ix. 17–30). It is to 3
be known that the miracles wrought by the Lord all signify the state of the church, and of the human race saved by His coming into the world — that then they were delivered from hell who received the faith of charity. Such things are involved in the Lord's miracles. In general all the miracles recorded in the Old Testament signify the state of the Lord's church and kingdom. In this Divine miracles are distinguished from diabolical or magical miracles, however they appear alike in the external form, as was the case with the miracles of the magicians in Egypt.

6989. *Or deaf.* That this signifies no perception of truth, and hence no obedience, is evident from the signification of the deaf, as those who do not perceive what truth is, and hence do not obey; thus abstractly, no perception of truth, and hence no obedience. That the deaf has this signification is because hearing corresponds both to perception and to obedience — to perception because what is heard is inwardly perceived, and to obedience because it is hence known what ought to be done. That this is the correspondence of hearing, and also of the ear, may be seen above (n. 3869, 4652–4660, 5017): hence is plain what is signified by the deaf. In the Word by the deaf are also signified the nations which do not know the truths of faith, because they have not the Word, and therefore they cannot live according to those truths; nevertheless when they are instructed, they receive them and live according to them. These are meant in Isaiah: *Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped* (xxxv. 5). Again: *Hear ye deaf; and look ye blind, that ye may see* (xlii. 18). Again: *In that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness* (xxix. 18). Again: *Bring forth the blind people that have eyes, and the deaf that have ears* (xliii. 8). By the deaf are here meant those who by the coming of the Lord came

into a state of receiving the truths of faith, that is, of perceiving them and obeying them. The same are signified by the deaf whom the Lord healed (Mark vii. 31 to the end; ix. 25). Because the deaf signified such, it was forbidden those with whom the representative church was instituted, to curse the deaf and to put a stumbling block before the blind (Lev. xix. 14).

6990. *Or seeing, or blind.* That this signifies faith by knowledges, and no faith by no knowledge, is evident from the signification of seeing, as understanding and having faith (see n. 897, 2325, 2807, 3863, 3869, 4403–4421), thus faith from knowledges — for in the original the expression signifies one that is open, namely, as to his eyes, thus one that sees from knowledges, for knowledges open; and from the signification of the blind, as no faith from no knowledges, because one blind is one who does not see. That by the blind in the Word are also signified the nations which live in ignorance of the truth of faith, because out of the church, but who when instructed receive faith, may be seen above (n. 2383): the same are also signified by the blind whom the Lord healed (see Matt. ix. 27–31; xii. 22; xx. 29 to the end; xxi. 14: Mark viii. 22–26; x. 46 to the end: Luke xviii. 35 to the end: John ix.).

6991. *Is it not I Jehovah.* That this signifies that those things are from the influx of life from the Divine, is evident from this, that such things as are signified by the dumb, by the deaf, and by the blind, as also by the mouth and by seeing, have place with man from the influx of life from Jehovah or the Lord. For thence arise both evils and goods with every one, but evils from man and goods from the Lord. That evils exist from man, is because the life which flows in from the Lord, that is, good and truth, is turned by man into evil and falsity, thus into what is contrary to life, which is called spiritual death. The case is like that of light from the sun, which becomes of a color according as it is received by objects, the color being in

some living and bright, in some as it were dead and dusky. But since it appears as if the Lord also induces evil, because He gives life, therefore from appearance evil is attributed in the Word to Jehovah, or the Lord — as may be evident from many passages. So also in this passage it is said that Jehovah makes dumb, deaf, and blind, of which infirmities, because they exist from the influx of life from the Divine, it is said that Jehovah makes them; but the internal sense sets forth and teaches the thing as it is in itself, not as it appears.

6992. *And now go.* That this signifies life from the Divine, is evident from the signification of going, as life (see n. 3335, 4882, 5493, 5605); that it is from the Divine is because by Moses is represented the Lord.

6993. *And I will be with thy mouth, and teach thee what thou shalt speak.* That this signifies the Divine in all things and each which proceed from the Divine Human, is evident from the signification of being with the mouth, when said by Jehovah, as being with what He utters — that by the mouth is signified utterance may be seen above (n. 6987, 6988), and since these things are said to Moses, by whom is represented the Lord as to the law Divine in the Divine Human, therefore by, I will be with thy mouth, is signified the Divine in that which proceeds from the Divine Human; and from the signification of teaching thee what thou shalt say, as proceeding; for by teaching and by speaking is signified flowing in, and when spoken of the Divine of the Lord, it is proceeding. For from the Lord's Divine Human itself proceeds the Divine truth, which is called the Holy Spirit; and because the Lord when He was in the world was Himself the Divine truth, He Himself taught what is of love and faith, and at that time not by the Holy Spirit — as He teaches in John: *The Holy Spirit was not yet, because Jesus was not yet glorified* (vii. 39). But after the Lord even as to the Human was made Jehovah, that is, Divine good, which was after the resurrection, then He was

no longer Divine truth, but this proceeded from His Divine good. That the Holy Spirit is the Divine truth which proceeds from the Lord's Divine Human, and not any spirit or spirits from eternity, is very manifest from the Lord's words in the passage above cited, namely, that the Holy Spirit was not yet; also that a spirit himself cannot proceed, but the holy of the spirit, that is, the holy which proceeds from the Lord, and which a spirit utters — see
2 also above (n. 6788). From this now it follows that the whole trinity, namely, Father, Son, and Holy Spirit, is perfect in the Lord, and thus that there is one God, and not three, who being distinct as to persons, are said to constitute one Divine. That in the Word the Father, the Son, and the Holy Spirit were named, was that men might acknowledge the Lord and also the Divine in Him. For man was in such thick darkness, as he also is at this day, that otherwise he would not have acknowledged any Divine in the Lord's Human; inasmuch as this, being altogether incomprehensible, would have been to him above all faith. And moreover it is a truth that there is a Trine, but in one, namely, in the Lord; and also in Christian churches it is acknowledged that the Trine dwells perfectly in Him; the Lord also taught openly, that He was one with the Father (John xiv. 9–12); and that the holy, which the Holy Spirit speaks, is not of the Spirit, but of the Lord — in John: The Comforter, the Spirit of truth, *shall not speak from Himself, but what things soever He shall hear, He shall speak. . . . He shall glorify Me; for He shall take of Mine, and shall show it unto you* (xvi. 13, 14). That the Comforter is the Holy Spirit, is said in John (xiv. 26).

6994. Verses 13–17. *And he said, Indeed, my Lord, send, I pray, by the hand of him whom Thou wilt send. And the anger of Jehovah was kindled against Moses, and He said, Is there not Aaron thy brother the Levite? I know that he can speak. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his*

heart. And thou shalt speak unto him, and shalt put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall speak for thee unto the people: and it shall come to pass that he shall be to thee for a mouth, and thou shalt be to him for God. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs. "And he said, Indeed, my Lord" signifies assertion; "send, I pray, by the hand of him whom Thou wilt send" signifies that the Divine truth proceeding from the Divine Human shall be mediately uttered. "And the anger of Jehovah was kindled against Moses" signifies kindness; "and He said, Is there not Aaron thy brother the Levite?" signifies the doctrine of good and truth. "I know that he can speak" signifies preaching. "And also, behold, he cometh forth to meet thee" signifies reception; "and when he seeth thee" signifies perception; "he will be glad in his heart" signifies the affection of love. "And thou shalt speak unto him" signifies influx; "and shalt put the words in his mouth" signifies that what it utters shall proceed from the Divine Human; "and I will be with thy mouth" signifies that truth Divine will proceed through the Divine Human from the Divine Itself; "and with his mouth" signifies thus with what is thence; "and will teach you what ye shall do" signifies thus the Divine in all things and each which shall be done. "And he shall speak for thee unto the people" signifies that it shall be doctrine to the spiritual church; "and it shall come to pass that he shall be to thee for a mouth" signifies truth Divine, which also proceeds mediately from the Lord; "and thou shalt be to him for God" signifies Divine truth which proceeds immediately from the Lord. "And thou shalt take in thy hand this rod" signifies Divine power therein; "wherewith thou shalt do the signs" signifies the enlightenment and confirmation of truths thereby.

6995. *And he said, Indeed, my lord.* That this signifies

assertion, is evident from this, that indeed is a form of assertion — as above (n. 6981).

6996. *Send, I pray, by the hand of him whom Thou wilt send.* That this signifies that the Divine truth proceeding from the Divine Human shall be mediately uttered, is evident from the representation of Moses who says this, as the Lord as to the Word, that is, as to Divine truth (see n. 6752); from the signification of sending, when said of the Lord, as proceeding (n. 2397, 4710); and from the signification of sending by the hand, meaning by another to whom power will be given, namely, the power of uttering Divine truth proceeding from the Divine Human of the Lord; and as it is by another to whom power is given, it is mediately. It was shown above (n. 6982, 6985), that the Divine truth immediately proceeding from the Lord's Divine Human, cannot be heard and perceived by any man, nor even by an angel. Therefore that it may be heard and perceived, there must be mediation, which is effected through heaven, and lastly through the angels and
2 spirits with man. This may be plainly known from the fact, that man cannot even hear the spirits who are with him speaking with one another; and if he heard he could not perceive, because the speech of spirits is without human words, and is the universal speech of all tongues. Moreover, spirits cannot hear angels; and if they heard, they could not perceive, since angelic speech is still more universal. Yea, the angels of the inmost heaven can still less be heard and perceived, because their speech is not of ideas, but of affections, which are of celestial love. And since these forms of speech are so far away from man that they cannot at all be heard and perceived by him, what then, so to speak, must be the Divine speech, which is infinitely above all speech in the heavens? We say the Divine speech, but we mean the Divine truth proceeding from the Divine Human of the Lord. This being so, it may be evident that the Divine truth proceeding from the

Lord, to be heard and perceived, must pass to man by mediations. The lowest mediation is by the spirit who is with man, who either flows into his thought, or speaks by a living voice. That the Divine truth immediately proceeding from the Lord cannot be heard nor perceived, is also plain from correspondences and representatives thence; namely, that what man speaks, is presented in quite different form among spirits, and what spirits speak, is presented in quite different form among angels. This may be evident from the spiritual sense of the Word and its literal sense, in that the literal sense, which is adapted to man, is significative and representative of the things which are in the spiritual sense; while this latter sense is not perceptible to man, only so far as it can be presented and expressed by such things as are of the world and of nature, and still less the angelic sense. What then must be the case with the Divine truth immediately proceeding from the Divine of the Lord, which is infinitely above the angelic understanding, neither is perceptible in heaven, only so far as it passes through heaven, and so puts on a form adapted to the perception of those who are there, which is effected by a wonderful influx, not at all comprehensible to any one! These things are said that it may be known that the Divine truth proceeding from the Lord cannot be heard nor perceived by any one, except through mediations. 3

6997. *And the anger of Jehovah was kindled against Moses.* That this signifies kindness is evident from the signification of the anger of Jehovah, as not anger, but the opposite of anger, thus mercy, and here kindness. That anger does not belong to Jehovah, is plain from this, that He is love itself, good itself, and mercy itself, and anger is the opposite, and also is a weakness, which cannot be imputed to God. When therefore anger in the Word is predicated of Jehovah or the Lord, the angels do not perceive anger, but either mercy, or the removal of the evil from heaven; in this passage kindness, because it is said to

Moses, by whom is represented the Lord when He was in
2 the world as to Divine truth. That anger in the Word is attributed to Jehovah or the Lord, is because it is a most general truth that all things come from God, thus evil as well as good. But this most general truth, which must be taught to children, youths, and the simple, should afterward be made clear, that is, by showing that evils are from man, though they appear as from God, and that it is so said in order that they may learn to fear God, lest they should perish by the evils which they themselves do, and afterward may love Him; for fear must precede love in order that in love there may be holy fear. For when fear is instilled in love, it becomes holy from the holy of love; and then it is not fear of the Lord's being angry and punishing, but lest they should act against good itself, because
3 this will torment the conscience. Moreover the Israelites and Jews were driven to observe the statutes and precepts in outward form by punishment; and hence they believed that Jehovah was angry and punished, when yet it was themselves who by idolatries brought such things upon them, and separated themselves from heaven; whence came punishments — as is also said in Isaiah: *It is your iniquities that have separated between you and your God; and your sins do hide His face from you* (lix. 2). And as the Israelites and Jews were only in externals without an internal, therefore they were held in the opinion that Jehovah was angry and punished; for they who are in externals without an internal do everything from fear and
4 nothing from love. From this may now be evident what is meant in the Word by the anger and wrath of Jehovah, namely, punishments — as in Isaiah: *Behold, the name of Jehovah cometh from far, burning with His anger, and the heaviness of a burden: His lips are full of indignation, and His tongue is as a burning fire* (xxx. 27) — where anger is reproof and warning lest they should perish by evils. Again: *In an inundation of anger I hid My face from thee*

for a moment (liv. 8). An inundation of anger is temptation, in which evils vex and torment. In Jeremiah: *I Myself will fight against you with an outstretched hand, and with a strong arm, and in anger, and in fury, and in great wrath. . . . Lest My fury go forth like fire, and burn that none can quench it, because of the evil of your doings* (xxi. 5, 12). Again: *To fill them with the dead bodies of men whom I have slain in Mine anger, and in My fury* (xxxiii. 5). In Zephaniah: *I will pour out upon them Mine indignation, all My fierce anger; for all the earth shall be devoured with the fire of My jealousy* (iii. 8). And in David: *He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, a sending of evil angels* (Ps. lxxviii. 49) — besides in many other passages, in which, as in the 5
above, by anger, wrath, fury, fire, are meant punishments and condemnations, into which man casts himself, when into evils; for it is of Divine order that goods carry with them recompenses, and hence it is that evils carry with them punishments, because they are conjoined. Punishment and condemnation are also meant by the day of the anger of Jehovah (Isa. xiii. 9, 13: Lam. ii. 1: Zeph. ii. 3: Apoc. vi. 17; xi. 18); also by the wine of the anger of God, and by the cup of the anger of God (Jer. xxv. 15, 28: Apoc. xiv. 10; xvi. 19); and likewise by the winepress of the anger and fury of God (Apoc. xiv. 19; xix. 15). That punishment and condemnation are signified by 6
anger, is also plain in Matthew: *O generation of vipers, who hath warned you to flee from the wrath to come?* (iii. 7.) In John: *He that believeth not the Son shall not see life, but the wrath of God abideth on him* (iii. 36). And in Luke: In the last time *there shall be great distress upon the land, and wrath unto this people* (xxi. 23). From these passages it is plain that by the anger of Jehovah are signified punishments and condemnations. That by anger is meant kindness and mercy is because all the punishments of the evil exist from the mercy of the Lord toward the

good, lest these should be harmed by the evil; yet the Lord does not inflict punishments upon them, but they upon themselves, for evils and punishments in the other life are conjoined. The evil inflict punishments on themselves principally, when the Lord does mercy to the good, for then evils increase upon them, and thence punishments. It is from this that, instead of the anger of Jehovah, by which are signified the punishments of the evil, by the angels is
7 understood mercy. From this may be evident what is the nature of the Word in the sense of the letter, also what the Divine truth is in its most general meaning, namely, that it is according to appearances; and this for the reason that man is such that what he sees and apprehends from sense, he believes, and what he does not see nor apprehend from his senses, he does not believe, thus does not receive. Hence it is, that the Word in the sense of the letter is according to what appears; and yet in its inner bosom it contains a store of genuine truths, and in its inmost bosom truth Divine itself, which proceeds immediately from the Lord, thus also Divine good, that is, the Lord Himself.

6998. *And He said, Is there not Aaron thy brother the Levite?* That this signifies the doctrine of good and truth, is evident from the representation of Aaron, as the Lord as to Divine good or the priesthood, but here, before he was initiated into the priesthood, the doctrine of good and truth: therefore also it is said that he should be to Moses for a mouth, and Moses to him for God; for by Moses is represented the Lord as to the Divine truth, which proceeds immediately from the Lord, hence by Aaron the Divine truth which proceeds mediately from the Lord, and which is the doctrine of good and truth. That truth which Moses here represents, is truth which cannot be heard by man nor perceived (n. 6982), but the truth which Aaron represents is truth which can be both heard and perceived by man; hence Aaron is called the mouth, and Moses his God; and hence Aaron is called a Levite, for by a Levite is signified

the doctrine of good and truth of the church, which ministers to and serves the priesthood.

6999. *I know that he can speak.* That this signifies preaching, is evident from the signification of speaking, when said of doctrine, which is represented by Aaron, as preaching; for this is of doctrine, that is, of him who represents doctrine, and who is called the mouth, which is utterance (see n. 6987).

7000. *And also, behold, he cometh forth to meet thee.* That this signifies reception, is evident from the signification of coming forth to meet, as being made ready for receiving, that is, the Divine truth, which is represented by Moses, thus meaning its reception. Angels and spirits who receive the Divine truth proceeding from the Lord, and further transmit it, are said to go forth to meet, when they are made ready by the Lord to receive.

7001. *And when he seeth thee.* That this signifies perception, is evident from the signification of seeing, as understanding and perceiving (see n. 2150, 2807, 3764, 3863, 4567, 4723).

7002. *He will be glad in his heart.* That this signifies the affection of love, is evident from the signification of being glad in heart, as the pleasantness and enjoyment arising from the affection which is of love; for from the affection of love all gladness proceeds. That the affection of love is predicated of the doctrine of good and truth, and not of those who are in the doctrine, is from angelic speech, for so the angels speak, because they are unwilling to speak of persons, since speech concerning persons would turn away the ideas from a universal view of things, thus from the comprehension of innumerable things together. For this reason they attribute to doctrine what is pleasant and enjoyable, also affection and the like. These things also are in doctrine when man applies it to himself, because in doctrine is truth Divine proceeding from the Lord, and in truth Divine proceeding from the Lord there is love, thus what is pleasant and enjoyable.

7003. *And thou shalt speak unto him.* That this signifies influx, is evident from the signification of speaking, as influx (see n. 2951, 5481, 5743, 5797).

7004. *And shalt put the words in his mouth.* That this signifies that what he utters proceeds from the Divine Human, is evident from the representation of Moses, who was to put words in Aaron's mouth, as the Lord as to Divine truth, which proceeds from His Divine Human — of which above; and from the signification of mouth, as voice and utterance (see n. 6987). Thus to put in the mouth is to give to utter, but when said of the Lord, it is to proceed, since the Word, which is uttered by a spirit or angel, proceeds from the Lord's Divine Human. Aaron moreover represents the doctrine of good and truth, which is uttered.

2 The case is this: from the Lord proceeds Divine truth immediately and mediately: what proceeds immediately, is above all the understanding of angels; but what proceeds mediately, is adapted to the angels in the heavens and also to men, for it passes through heaven and thereby puts on angelic and human quality; but into this truth also the Lord flows immediately, and thus leads angels and men both mediately and immediately (n. 6058). For all things and each are from the First *Esse*, and the order is so established, that the First *Esse* may be present in the derivatives both mediately and immediately, thus alike in the last of order and in the first of order; for the Divine truth itself is the only substantial, the derivatives being nothing but successive forms thereof. From this also it is plain that the Divine flows likewise immediately into all things and each, since from the Divine truth all things are created, the Divine truth being the only essential (n. 6880), thus that from which all things are. The Divine truth is what is called the Word in John: *In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by Him, and without Him was not anything made that was made* (i. 1, 2). By such influx the

Lord leads man not only by providence in the whole, but also in every particular, yea, in the minutest particulars of all. For these reasons it is said, that the things which are uttered proceed from the Divine Human. That there is an 3
immediate influx of the Lord where there is also a mediate, thus in the last of order alike as in the first of order, has been told me from heaven, and a living perception of it has been given; also that what is effected by mediate influx, through heaven and the angels there, is comparatively very little; and further, that the Lord by immediate influx leads heaven, and at the same time by it keeps all things there in their connection and order.

7005. *And I will be with thy mouth.* That this signifies that truth Divine will proceed through the Divine Human from the Divine Itself, is evident from the representation of Moses, as the Lord as to truth Divine — of which above; and from the signification of being with his mouth, as being in the truth Divine which proceeds from the Divine Human. The Divine Itself, which is called the Father, is meant by I, or Jehovah. Hence it is plain that by the words, I will be with thy mouth, is signified that truth Divine proceeds through the Divine Human from the Divine Itself, which is the same as that the holy of the spirit proceeds from the Son, and the Son from the Father — according to the doctrine of the church; which yet is so to be understood as that this Trine is in the Lord and is one in Him.

7006. *And with his mouth.* That this signifies thus with what is thence, is evident from the representation of Aaron, as the doctrine of good and truth (see n. 6998); and from the signification of being with his mouth, as the Divine with that doctrine, and in it; and since that doctrine is from the Divine truth, which immediately proceeds from the Divine Human — of which just above (n. 7005) — therefore by being with his mouth, is signified with what is thence. That the doctrine of good and of truth proceeds

mediately and immediately from the Divine Human of the Lord may be seen above (n. 7004).

7007. *And will teach you what ye shall do.* That this signifies thus the Divine in all things and each which shall be done, is evident from the signification of teaching, as flowing in, and when as here spoken of the Divine, as proceeding (see above, n. 6993); and from the signification of what ye shall do, as what shall be done. That it is in all things and each, is because it is said of the Divine. As to the Divine being in all things and each that are being done in man, something shall here be said. That it is so, is not at all apparent to man, but quite the contrary, by reason of his thinking that if the Divine were in all things which take place, evils would not be done, neither would any one be condemned; also that the justice of a cause would always triumph, that the righteous would be happier in the world than the unrighteous, with many like things; and since they see the contrary come to pass, they do not believe that the Divine is in all things and each. Hence they attribute the particulars to themselves and their own prudence, and only universal rule to the Divine, and they call everything else fortune and chance, which they con-
2 ceive to be the blind effects of nature. But man so thinks because he does not know the arcana of heaven, which involve that the Lord leaves to every one his own freedom; for unless man is in freedom, he can never be reformed, since compulsion does not reform, because it enroots nothing. What is compelled is not of man's will, but what is free is of his will. Yet good and truth, in order to be man's as his own, must be enrooted in his will, for what is out of the will is not the man's. And since every one is left to his freedom for this reason, it is hence allowed man to think evil, and to do evil, so far as external fears do not restrain. And also for the same reason the wicked man is glad and rejoices in the world to appearance more than the righteous; but the rejoicing and gladness of the wicked is exter-

nal, or of the body, which in the other life is turned into infernal unhappiness, whereas the rejoicing and gladness of the righteous is internal or of the spirit, and remains and becomes heavenly happiness. And moreover, in eminence 3
and opulence there is worldly, but not eternal happiness, hence it falls to the unworthy as well as to the worthy, and if it does not fall to the worthy, it is that they may not by such things be turned away from good; and because man places Divine blessing in worldly goods and enjoyments, therefore when he sees the contrary, from his imperfect vision he falls into errors concerning the Divine providence. He draws his conclusions also from the present things which he sees, without considering that the Divine providence looks to what is eternal, providing especially that all things may be in order in heaven, and also in hell, thus that heaven may continually be as one man, and that hell may be its opposite, whence comes equilibrium; which cannot in any wise be the case except by Divine providence in the most particular things of all, thus unless the Divine continually rules and bends man's freedom. In regard to 4
other arcana of heaven, see what has been said and shown before as to the Divine providence, namely, that the providence of the Lord cannot be universal unless it be in things most particular (n. 1919, 4329, 5122, 5894, 6481–6486, 6490); that the providence of the Lord looks to what is eternal (n. 5264, 6491); that evil is foreseen by the Lord and good is provided (n. 5155, 5195, 6489); that the Lord turns to good the evil which He foresees (n. 6574); that contingencies are of providence (n. 5508, 6493, 6494); that man's own prudence is like motes of dust in the atmosphere, and Providence like the whole atmosphere (n. 6485); that many fallacies repudiate the Divine providence in particulars (n. 6481).

7008. *And he shall speak for thee unto the people.* That this signifies that it will be doctrine to the spiritual church, is evident from the representation of Aaron, of

whom it is said that he shall speak for Moses to the people, as the doctrine of good and truth (see n. 6998); from the signification of speaking, as confession and preaching (n. 6999); and from the representation of the sons of Israel, who are here the people, as the spiritual church (n. 6426).

7009. *And it shall come to pass that he shall be to thee for a mouth.* That this signifies the truth of doctrine, which also mediately proceeds from the Lord, is evident from the representation of Aaron, who was to be to Moses for a mouth, as doctrine (see n. 6998); and from the signification of being to Moses for a mouth, as its utterance or preaching (n. 6987). It is said truth of doctrine, which also mediately proceeds from the Lord, because the truth of doctrine, which is represented by Aaron, is such as is heard and perceived by angels and men. This truth is what mediately proceeds from the Lord; but the truth which is represented by Moses, is what immediately proceeds from the Lord, and is not heard nor perceived by men, nor even by angels (n. 6982, 6985, 6996, 7004).

7010. *And thou shalt be to him for God.* That this signifies the Divine truth which proceeds immediately from the Lord, is evident from the representation of Moses, as the Lord as to Divine truth (see n. 6752). That it is the Divine truth which proceeds immediately from the Lord, is signified by his being to Aaron for God; for by God in the Word is meant the Lord as to Divine truth, and by Jehovah, the Lord as to Divine good. That in the Word the Lord is called God where truth is the subject, but Jehovah where good is the subject, may be seen above (n. 2586, 2769, 2807, 2822, 3921, 4402); also that the angels are called gods from the truths in which they are from the Lord (n. 4402); and that in the opposite sense the gods of the nations are falsities (n. 4402, 4544).

7011. *And thou shalt take in thy hand this rod.* That this signifies Divine power herein, is evident from the

signification of rod, as power (see n. 4013, 4015, 4876, 4936), and this when it is in the hand; for by hand is signified spiritual power, and by rod natural power. As there is nothing of power in the natural except from the spiritual, so there is no power in a rod unless it is in the hand; and therefore it is said that he should take it in his hand. That the hand, when spoken of the Lord, is the power proceeding from His Divine rational, and a rod the power proceeding from His Divine natural, may be seen above (n. 6947). It is said the Divine power therein, namely, in truths — of which above — because power is predicated of truth (n. 3091, 6344, 6423, 6948).

7012. *Wherewith thou shalt do the signs.* That this signifies the enlightenment and confirmation of truths thereby, is evident from the signification of a sign, as confirmation of truths (see n. 6870); that it is also enlightenment, is because the confirmation of truths is effected by enlightenment from the Lord when man studies the Word to learn truths. As to enlightenment and the confirmation of truths thereby, it is to be known that they who are in externals without an internal — as were the Jews and the Israelites — cannot be enlightened, thus neither can they be confirmed in truths; but they who are in externals and at the same time in internals, when they read the Word are enlightened, and in their enlightenment see truths, in which they are afterward more and more confirmed; and, what is wonderful, every one has enlightenment according to the quality of his affection for truth, and affection for truth according to the quality of his good of life. Hence also it is, that they who are not in affection for truth for the sake of truth, but for the sake of gain, are not at all enlightened when they read the Word, but are only confirmed in doctrinals, of whatever sort they are, whether false, as heresies are, or entirely contrary to truths, as the Jewish teachings are; for they do not seek the kingdom of the Lord, but the world, not faith but fame, thus not heavenly riches, but

only earthly; and if perchance they are seized with a desire of knowing truths from the Word, falsities present themselves instead of truths, and at length there is utter denial. These things are said that it may be known what enlightenment is, and confirmation of truth thereby.

7013. Verses 18–20. *And Moses went, and returned to Jethro his father in law, and said unto him, Let me go, I pray, and return unto my brethren who are in Egypt, and see whether they yet live. And Jethro said to Moses, Go in peace. And Jehovah said unto Moses in Midian, Go, return into Egypt: for all the men are dead who sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.* "And Moses went, and returned" signifies continuation of former life; "to Jethro his father in law" signifies in simple good; "and said unto him, Let me go, I pray, and return unto my brethren who are in Egypt" signifies elevation to interior and more spiritual life in the natural; "and see whether they yet live" signifies the perception of that life. "And Jethro said to Moses, Go in peace" signifies assent and blessing. "And Jehovah said unto Moses in Midian" signifies enlightenment and confirmation from the Divine in that state; "Go, return into Egypt" signifies spiritual life in the natural; "for all the men are dead who sought thy life" signifies the removal of falsities which endeavored to destroy the life of truth and good. "And Moses took his wife" signifies good adjoined; "and his sons" signifies truths thence; "and set them upon an ass" signifies which would be serviceable to new intelligence; "and he returned to the land of Egypt" signifies in the natural mind; "and Moses took the rod of God in his hand" signifies that these things were from Divine power.

7014. *And Moses went, and returned.* That this signifies continuation of former life, is evident from the signification of going, as life (see n. 4882, 5493, 5605); from

the signification of returning, or going back, as living where he lived before; and from the representation of Moses, as the Lord as to the law or truth from the Divine (n. 6771, 6827). When Moses was in Mount Horeb with Jehovah Who appeared in flame, he then represented the Lord as to Divine truth; but now with Jethro his father in law, who is the good of the church which is in the truth of simple good, he represents the Lord as to truth from the Divine. Here and elsewhere in the Word, in the internal sense, are described all the states of the life of the Lord in the world, how He then made His Human Divine. That the states were successive, may be evident from this, that the Lord when a child was as a child, and that He afterward grew in intelligence and wisdom, and continually implanted therein Divine love, until He was also made Divine love, that is, the Divine *Esse* or Jehovah, as to His Human. And because the Lord thus step by step put on the Divine, therefore He first made Himself truth from the Divine, afterward Divine truth, and at length Divine good. These were the steps of the glorification of the Lord, which are described in this and other passages in the internal sense of the Word.

7015. *To Jethro his father in law.* That this signifies in simple good, namely, continuation of life, is evident from the representation of Jethro, as the good of the church which is in the truth of simple good, because he was the priest of Midian (see n. 6827) — this good is meant by simple good; and from the signification of father in law, as that from which comes the conjunction of good and truth (n. 6827).

7016. *And said unto him, Let me go, I pray, and return unto my brethren who are in Egypt.* That this signifies elevation to interior and more spiritual life in the natural, is evident from the signification of going and returning, as the progression of life which here is elevation to interior and more spiritual life, thus nearer to the Divine — for

when going and returning are said of the Lord, Who is represented by Moses, thereby is meant elevation to the Divine *Esse* or Jehovah Who is in Him, and from Whom He is; from the representation of the sons of Israel, who are here the brethren, as the Lord's spiritual kingdom, and hence the spiritual church (see n. 6426, 6637); and from the signification of Egypt, as the natural (n. 6147, 6252). Hence it is plain that by the words, Let me go and return unto my brethren who are in Egypt, is signified elevation to interior and more spiritual life in the natural. For as the dwelling of Moses in Midian signified life with those who are in the truth of simple good, thus in simple good (see n. 7015), so dwelling here with the sons of Israel, signifies life with those who are in the truth and good of the spiritual church, which life is more interior and spiritual than the former. That the good and truth of that church are in the natural, may be seen above (n. 4286, 4402).

7017. *And see whether they yet live.* That this signifies the perception of that life, is evident from the signification of seeing, as understanding and perceiving (see n. 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5400); and from the signification of living, as spiritual life (n. 5407). By the perception of that life is meant the perception which precedes; for when any one proposes anything to himself, he perceives it as present, since he puts his mind into the state of the thing; hence come desires and enjoyment as if the thing were present. Thus the mediate ends conjoin themselves with the ultimate end, and make as it were one end.

7018. *And Jethro said to Moses, Go in peace.* That this signifies assent and blessing, is evident from the signification of Jethro's saying to Moses, as response; that it is assent, is signified by, Go in peace, and also blessing.

7019. *And Jehovah said unto Moses in Midian.* That this signifies enlightenment and confirmation from the Divine in that state, is evident from this, that Jehovah said to

Moses that he should return to Egypt, when yet this had been before commanded Moses by Jehovah (chap. iii. 10, and above in this chapter, verse 12), and when Moses, in consequence of the command had already prepared himself for the way. From this it may be evident that by this command is signified enlightenment and confirmation from the Divine. That the enlightenment and confirmation were in that state, namely, in a state of the truth of simple good, is signified by its being said by Jehovah to Moses in Midian. That Midian is the truth of simple good, may be seen above (n. 3242, 4756, 4788, 6773).

7020. *Go, return into Egypt.* That this signifies spiritual life in the natural, is evident from the signification of going and returning, as more interior and spiritual life — of which above (n. 7016); and from the signification of Egypt, as the natural (n. 6147, 6252).

7021. *For all the men are dead who sought thy life.* That this signifies the removal of falsities which endeavored to destroy the life of truth and good, is evident from the signification of being dead, as that they are removed, for they who are dead are also removed; from the signification of the Egyptians, who are here the men, as those who are in falsities (see n. 6692); and from the signification of the men who seek thy life, as those who attempt to destroy the life. And since spiritual life is the life of truth, which is of faith, and of good, which is of charity, therefore we say the life of truth and good. From this it is plain that by all the men being dead who sought thy life, is signified the removal of falsities which endeavored to destroy the life of truth and good. By life or soul in the Word is meant every living thing, and it is attributed also to animals; but the soul is properly predicated of man, and when of man, the term is used in various senses. Man himself is called a soul, because his life in general is so called, also his intellectual life in particular, or his understanding, and likewise his voluntary life, or will. But in the spiritual sense by soul is 2

meant the life of truth which is of faith, and of good which is of charity, and in general the man himself, as to his spirit, which lives after death — in which sense it is used in Matthew: *Be not afraid of them who kill the body, but are not able to kill the soul* (x. 28). Again: *What doth it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* (xvi. 26.) In Luke: *The Son of man is not come to destroy men's souls, but to save them* (ix. 56). And in Ezekiel: *Ye have profaned Me among My people . . . to slay the souls that should not die, and to make the souls to live that should not live* (xiii. 19). In these passages the soul stands for the spiritual life of man, which life is of his spirit after death. To slay the soul, to lose the soul, to destroy the soul, is to die spiritually or to be condemned.

7022. *And Moses took his wife.* That this signifies good adjoined, is evident from the representation of Moses, as the Lord as to the law or truth from the Divine — of which above; and from the signification of wife, as good adjoined (see n. 4510, 4823). In the internal sense, and also in the supreme sense, in which the Lord is treated of, by the wife of Moses is represented good conjoined to truth, because in all things in the spiritual world and in the natural, there is an image of marriage. There is the image of marriage where there is what is active and what is passive;* and there must be the active and at the same time the passive where anything exists, for without conjunction of these two nothing can ever be produced. That there is in all things an image of marriage, is because all things relate to good and truth, thus to the heavenly marriage, which is of good and truth; and the heavenly marriage relates to the Divine marriage, which is of Divine good and Divine truth. And since, as was said, nothing can exist and be produced unless there is the active and the passive, thus unless there is an image of marriage, from this it is very plain that truth which

* Latin, *agens et patiens.*

is of faith without good which is of charity cannot produce anything, nor good which is of charity without truth which is of faith; but there must be a conjunction of both to produce fruit, and to make the life of heaven in man. That in all things there is an image of marriage, may be seen above (n. 1432, 2173, 2176, 5194); and that in everything of the Word there is the marriage of good and truth (see (n. 683, 793, 801, 2516, 2712, 4138, 5138, 6343); consequently in everything of the Word there is heaven, for heaven is that marriage itself; and since in everything of the Word there is heaven, in everything of the Word there is the Lord, because the Lord is the all in all of heaven. From these things it may be evident why the wife of Moses represents good conjoined to truth, even in the supreme sense, in which the Lord is treated of — as likewise did Sarah the wife of Abraham (n. 2063, 2065, 2172, 2173, 2198), and also Rebecca the wife of Isaac (n. 3012, 3013, 3077).

7023. *And his sons.* That this signifies truths thence, is evident from the signification of sons, as truths (n. 489, 491, 533, 1147, 2623, 3373); it is said, thence, because from the marriage just spoken of.

7024. *And set them upon an ass.* That this signifies which would be serviceable to new intelligence, is evident from the signification of riding, as what is of the intellect, here what is of new intelligence, which must be of life with those in the spiritual church (see n. 7016); that this is signified by riding, is because a horse signifies the intellectual — of which above (n. 2761, 2762, 3217, 5321, 6534); and from the signification of an ass, as truth serving, here serviceable to new intelligence (n. 2781, 5741), and also as the faculty of knowing (n. 5492).

7025. *And he returned to the land of Egypt.* That this signifies in the natural mind, is evident from the signification of the land of Egypt, as the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

7026. *And Moses took the rod of God in his hand.* That this signifies that these things were from Divine power, is evident from the signification of rod, as power (n. 4013, 4015, 4876, 4936); thus the rod of God is Divine power. That a rod is the power of the natural, and hand the power of the spiritual, and that the natural has power from the spiritual, thus that by rod is signified power when it is in the hand, may be seen above (n. 7011). The signification of a rod as power arises from representatives in the other life, for in that life they who exercise magic arts appear with rods, which also serve them for power. Hence also the Egyptian magicians had rods, whereby they performed what appeared like miracles; and thus the ancients in their writings always assigned rods to magicians. From this it may be evident that a rod is a representative of power, and that it is also a real correspondence, for power is actually exercised by rods; but this with magicians is an abuse of correspondences, neither is it of avail except within the hells where they are, and it avails there because illusions and fantasies reign there. And because there is a real correspondence of a rod with power, Moses was commanded to take a rod in his hand, and by it to do signs; and for the same reason also kings have a sceptre, which is a short rod, and by it is signified royal power. The correspondence of a rod and of power, is from this, that a staff supports the hand and arm, thus at the same time the body, and the hand and arm correspond to power in the Greatest Man (n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7011).

7027. Verses 21–23. *And Jehovah said unto Moses, When thou goest to return into Egypt, see all the wonders which I have put in thy hand, and thou shalt do them before Pharaoh: and I will harden his heart, and he will not send away the people. And thou shalt say unto Pharaoh, Thus saith Jehovah, My son, My firstborn, is Israel. And I say unto thee, Send My son away, that he may serve Me; and*

if thou refuse to send him away, behold, I will slay thy son, thy firstborn. "And Jehovah said unto Moses" signifies perception from the Divine; "When thou goest to return into Egypt" signifies spiritual life in the natural; "see all the wonders which I have put in thy hand" signifies the means of power from the spiritual then; "and thou shalt do them before Pharaoh" signifies against infesting falsities; "and I will harden his heart, and he will not send away the people" signifies obstinacy, and thus not yet liberation. "And thou shalt say unto Pharaoh" signifies exhortation; "Thus saith Jehovah" signifies from the Divine; My son, My firstborn, is Israel" signifies that they who are in spiritual truth and good are adopted. "And I say unto thee" signifies command; "Send My son away" signifies that they should abstain from infesting the truths of the church; "that he may serve Me" signifies elevation into heaven to perform uses thereby; "and if thou refuse to send him away" signifies obstinacy even to the last; "behold, I will slay thy son, thy firstborn" signifies the extinction of faith without charity, and hence the devastation of truth with them.

7028. *And Jehovah said unto Moses.* That this signifies perception from the Divine, is evident from the signification of saying in the historicals of the Word, as perception — of which frequently above; that it is from the Divine, is signified by Jehovah said. It is here again said, Jehovah said unto Moses, because a new perception is signified (see n. 2061, 2238, 2260, 2506, 2515, 2552).

7029. *When thou goest to return into Egypt.* That this signifies spiritual life in the natural, is evident from the signification of going and returning, as elevation to interior and more spiritual life; and from the signification of Egypt, as the natural — of which above (n. 7016).

7030. *See all the wonders which I have put in thy hand.* That this signifies the means of power from the spiritual then, is evident from the signification of wonders or mira-

cles, as the means of Divine power (see n. 6910); and from the signification of hand, as spiritual power (n. 7011). From this it is plain that by, See all the wonders which I have put in thy hand, are signified the means of power from the spiritual.

7031. *And thou shalt do them before Pharaoh.* That this signifies against infesting falsities, is evident from the representation of Pharaoh, as falsity infesting the truths of the church (see n. 6651, 6679, 6683, 6692). Doing them before Pharaoh, is against those falsities, because it follows in series from what precedes; for there by, See all the wonders which I have put in thy hand, is signified the means of power from the spiritual, thus against infesting falsities; and in the internal sense the things follow in a series, to which the words of the sense of the letter are applied.

7032. *And I will harden his heart, and he will not send away the people.* That this signifies obstinacy, and thus not yet liberation, is evident from the signification of hardening, as obstinacy; from the signification of the heart, as the will (see n. 2930, 3888) — thus by those words is signified obstinacy from the will, consequently from the enjoyment of doing evil, since what is of the will is enjoyment, and enjoyment is from the love; and from the signification of not sending away the people, as from obstinacy not to be willing to set at liberty, thus not yet liberation. It is said here and in what follows, that Jehovah hardened the heart of Pharaoh. This is so said from the appearance, and from the common notion of the Divine, as doing all things; but it is to be understood in the same way as when evil, anger, fury, destruction, and other like things are attributed to Jehovah or the Lord (see n. 2447, 6071, 6991,
2 6997). As to the obstinacy of those who are in falsities and evils thence, and in evils and falsities thence, it is to be known that the obstinacy is such as cannot be described; for they never desist, except by grievous punishments and

fears in consequence; exhortations and threats are not of the least avail, because the enjoyment of their life is to do evil. This enjoyment they contracted during their abode in the world, especially from this, that they loved themselves alone and not the neighbor, and thus were in no Christian charity. Persons of this sort, since they do not suffer themselves to be led of the Lord, act from their own will, which is evil hereditarily and by actual life; and they who act from their own will, do evil from love; for what is of the will is of the love; hence they have the enjoyment of doing evil, and so far as they are in that enjoyment, so far they are in obstinacy. That this is so does not appear 3
in the world, because in the world they are withheld by self-love and the love of the world, for they fear the loss of reputation, and hence of gain and honor, if they should openly do evil. The laws also and the fear of the loss of life restrain; but if those did not oppose, they would rush to the destruction of all who do not favor them, and would plunder them of all their possessions, and without any mercy would murder every one. Such is man interiorly, that is, such is man as to his spirit, however opposite to this he may appear in the world. This is plainly evident from the case of such in the other life when externals are taken away from them, and they are left to their will, thus to their loves. When left to these, they perceive nothing more enjoyable than to do evil, which also they do with such obstinacy that they never desist except through punishments, as already said, and then by being let down into hell. From this may be evident what is the quality of a man who is in no charity toward the neighbor; also that every one's life awaits him after death — not the civil life which was external and apparent in the world, but the spiritual life, which was internal and did not appear in the world.

7033. *And thou shalt say unto Pharaoh.* That this signifies exhortation, is evident from the signification of say-

ing, when done from Divine command, as exhortation; and from the representation of Pharaoh, as falsity infesting the truths of the church, thus those who are in falsity and who infest (see n. 6651, 6679, 6683, 6692).

7034. *Thus saith Jehovah.* That this signifies from the Divine, that is, exhortation, is evident from what has been already said, and also from what follows.

7035. *My son, My firstborn, is Israel.* That this signifies that they who are in spiritual truth and good are adopted, is evident from the signification of son, when said by Jehovah, or the Lord, of those who are of the spiritual church, as being adopted — of which presently; from the signification of firstborn, as the faith of charity, which is of the spiritual church (see n. 367, 2435, 3325, 4925, 4926, 4928, 4930); and from the representation of Israel, as the spiritual church (n. 6637). My son, My firstborn, Israel, or those who are in spiritual truth and good, that is, who are of the spiritual church, are adopted, thus acknowledged for sons, because the Lord by His coming into the world saved them (n. 6854, 6914); hence also, and likewise by virtue of faith in the Lord, they are called the firstborn son. These are also meant by the Lord in John: *And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, and one Shepherd* (x. 16).

7036. *And I say unto thee.* That this signifies command, is evident from the signification of saying, when by Jehovah, as command.

7037. *Send My son away.* That this signifies that they should abstain from infesting the truths of the church, is evident from the representation of Pharaoh, as falsity infesting the truths of the church (see n. 6651, 6679, 6683, 6692); from the signification of sending away, as a command to abstain; and from the signification of son, as those who are in spiritual truth and good, and are adopted — of which just above (n. 7035). Hence it is plain that

by, Send my son away, is signified that they should abstain from infesting those who are in the truths of the church.

7038. *That he may serve* Me.* That this signifies elevation into heaven to perform uses thereby, is evident from the signification of serving Jehovah, or the Lord, as performing uses; and as this is said of those of the spiritual church who are saved by the coming of the Lord, and who before His coming were in the lower earth, and were afterward elevated into heaven (n. 6854, 6914), and thereby came into a state of performing uses, therefore by, that he may serve Me, is signified elevation into heaven to perform uses thereby. That serving the Lord is performing uses, is because true worship consists in the performance of uses, thus in exercising charity. He who believes that serving the Lord consists solely in going to church, in hearing preaching there, and in praying, and that this is sufficient, is much deceived. The real worship of the Lord consists in performing uses; and uses consist during man's life in the world, in every one's discharging aright his duty in his station, thus in serving his country, society, and his neighbor from the heart, in dealing sincerely with his fellow, and in performing duties prudently according to the quality of every one. These uses are especially the works of charity, and those whereby the Lord is mainly worshipped. Attending church, hearing sermons, and saying prayers are also necessary; but without the above uses they avail nothing, for they are not of the life, but teach what the life should be. Angels in heaven have all happiness from uses, and according to uses, so that uses are to them heaven. That happiness is from Divine order according 2
to uses, may be evident from the things in man which correspond to those that are in the Greatest Man — as from the external senses, namely, from sight, hearing, taste, smell, and touch, which, it has been shown at the close of several chapters, are correspondent. These senses have therefore

* Latin, *servient.*

enjoyments altogether according to the uses which they perform; the most delightful is the sense of marriage love, by reason of its greatest use, for hence is the propagation of the human race, and from the human race heaven; the enjoyment of taste next follows, because it serves for the nourishment and thereby for the health of the body, according to which the mind is sound in its work; the enjoyment of the smell is less in degree, because it only serves for recreation, and thus also for health; the enjoyment of hearing and that of sight are in the last place, because they are only means of introducing those things which are to serve for uses and minister to the intellectual part, and
3 not so much to the voluntary part. From these and other like facts it becomes plain that it is according to uses that happiness is given in heaven by the Lord; and that it is by uses that the Lord is mainly worshipped. Hence it is that John lay on the Lord's breast at table, and that the Lord loved him above the rest; and this not for his own sake, but because he represented the works of charity, that is, uses. That John so represented, may be seen above (Preface to Gen. xviii. and xxii., and n. 3934).

And if thou refuse to send him away. That this signifies obstinacy even to the last, is evident from the signification of refusing to send him away, as not liberating — as above (n. 7032).

7039. *Behold, I will slay thy son, thy firstborn.* That this signifies the extinction of faith without charity, and hence the devastation of truth with them, is evident from the signification of slaying, as extinction; and from the signification of a son, the firstborn, namely, of Pharaoh and the Egyptians, as faith without charity (see n. 3325). For by Pharaoh and the Egyptians are represented the knowledges which are of the church (n. 4749, 4964, 4966, 6004), thus which are of faith; for these are of the church. But because they turned those into magic (n. 6692), and hence their works were evil, and without any charity, therefore by

their firstborn are signified such things as are of the knowledge of faith, thus faith without charity. That those are signified by the firstborn of Egypt, is evident from the signification of the firstborn of Israel, as the faith of charity — of which above (n. 7035). It is said faith without charity, but by faith is here meant the knowledge of such things as are of faith, since faith is not given where there is no charity. What is of faith, with those who are not in charity, is merely of the memory, and in the memory under no other form than any other knowledge is. Neither is the knowledge of truth which is of faith there, because it is defiled with the ideas of falsity, and also serves as a means of protecting falsities. As this is the case with faith without charity, therefore it is extinguished with the evil in the other life, and they are altogether devastated as to truth, for the reason lest truths should serve them as means conducive to evils, and thus lest hell should by any means rule with them over such things as are of heaven, and lest thereby they should hang betwixt heaven and hell. This extinction and devastation of truth is signified by the firstborn in Egypt being slain. That they afterward perished in the Red Sea represented the state of condemnation or spiritual death of such afterward, for those things being taken away which are of faith or truth, which were as it were wings that held them up, they presently fell as weights into hell. 2

7040. Verses 24–26. *And it came to pass in the way, in a lodging place, that Jehovah met him, and sought to kill him. And Zipporah took a stone, and cut off the foreskin of her son, and made it touch his feet; and she said, For a bridegroom of bloods art thou to me. So He desisted from him. Then she said, A bridegroom of bloods, as to circumcisions.* "And it came to pass in the way, in a lodging place" signifies that the posterity of Jacob were in externals without an internal; "that Jehovah met him" signifies opposition; "and sought to kill him" signifies that with

that posterity a representative church could not be instituted. "And Zipporah took a stone" signifies the quality shown by the representative church through truth; "and cut off the foreskin of her son" signifies the removal of filthy loves, and thereby the laying bare of the internal; "and made it touch his feet" signifies that the quality of the natural then was shown; "and she said, For a bridegroom of bloods art thou to me" signifies that it was full of all violence and hostility against truth and good. "So He desisted from him" signifies that it was permitted that they should represent. "Then she said, A bridegroom of bloods, as to circumcisions" signifies that although the internal was full of violence and hostility against truth and good, still circumcision should be received for a sign representative of purification from filthy loves.

7041. *And it came to pass in the way, in a lodging place.* That this signifies that the posterity of Jacob were in externals without an internal, is evident from the representation of Moses here. In what precedes, and in what follows, the subject in the internal sense is the spiritual church, which is meant by the sons of Israel; but in these three verses is shown that this church was to have been instituted among the posterity of Jacob, but could not be, because they were in externals without an internal. For this reason Moses here does not represent the law or the Word, but that nation or posterity from Jacob of which he was to be the leader; thus also he represents the worship of that nation, for in the Word throughout a leader or judge, as also a king, represents the nation and people of which he is the leader, judge, or king, because he is its head (see n. 4789). This is why Moses is not here named, and yet by its coming to pass in the way, in a lodging place, he is meant, and that Jehovah then met him, and sought to kill him, when yet He had before so expressly commanded that he should go and return to Egypt. By being in the way is signified what is instituted; and by a lodging place is

signified the external natural or sensual (n. 5495). And since the subject, as already said, is the church to be instituted among that posterity, therefore that is signified which belonged to that nation, namely, an external without an internal, thus also an external natural or sensual, but separated from an internal. That the sensual separated from the internal is full of fallacies and falsities thence, and that it is contrary to the truths and goods of faith, may be seen above (n. 6948, 6949). Before the unfolding of what fol- 2
lows, it may be well to see what has been already shown concerning that posterity — namely, that with them there was the representative of a church, but not a church (see n. 4281, 4288, 6304); that Divine worship among them was only external separate from internal, and that to this worship they were driven by external means (n. 4281, 4433, 4844, 4847, 4865, 4899, 4903); that they were not chosen, but they obstinately insisted upon being a church (n. 4290, 4293); that they were such that they could represent holy things, although they were in corporeal and worldly loves (n. 4293, 4307); that this nation was such from its first origins (n. 4314, 4316, 4317); as also many other particulars which have been shown concerning that nation (see n. 4444, 4459, 4503, 4750, 4815, 4818, 4820, 4825, 4832, 4837, 4868, 4874, 4911, 4913, 5057, 6877).

7042. *That Jehovah met him.* That this signifies opposition, is evident from the signification of meeting, as opposition, namely, to the idea that a church could be instituted with that nation. That it is opposition against the Divine, is signified by Jehovah's meeting him. From the sense of the letter it appears as if Jehovah or the Divine set Himself in opposition, because it is said that Jehovah met him; but the internal sense is, that the opposition was against the Divine. For the Divine never opposes Itself to any one, but it is the man, or the nation, which opposes itself to the Divine, and when it opposes itself, since it does not endure the Divine, it appears as if there were resistance

by the Divine. How this is, may be evident from those who come into the other life, and desire to come into heaven, and yet are not such as to be capable of being there. When it is permitted them to attempt what they desire, even when they are in the way and near to the entrance into heaven, they appear to themselves as monsters, and begin to be tortured and tormented, because they cannot endure the truth and good which are there, and they believe that heaven and the Divine have opposed themselves to them; when yet it is they who bring this upon themselves, because they are in what is opposed to heaven. From this also it may be evident that the Divine does not oppose Itself to any one, but that it is man who opposes himself to the Divine.

7043. *And sought to kill him.* That this signifies that with that posterity a representative church could not be instituted, is evident from the signification of seeking to kill, as not receiving (see n. 3387, 3395); here therefore not receiving or choosing that nation, that a representative church might be instituted with it. That this nation is constantly meant in these three verses by Moses, who was about to be its leader and head, may be seen above (n. 7041); and that this nation was not chosen, but that it obstinately insisted upon being a church (n. 4290, 4293); as also that no church but only the representative of a church was instituted with it (n. 4281, 4288, 6304); and that those things which are of the church, and are holy, can be represented even by the evil, because representation does not look to the person but to the thing (n. 3670, 4208, 4281). The same is meant in the internal sense by its being said that Jehovah wished wholly to destroy that nation, and in its place to raise up another nation from Moses (Num. xiv. 12); and also that Jehovah repented of leading that nation, and of having led them into the land of Canaan.

7044. *And Zipporah took a stone.* That this signifies the quality shown by the representative church through

truth, is evident from the representation of Zipporah here, as the representative church; and from the signification of a stone, as the truth of faith. Circumcision being effected by knives of stone, signified that purification from filthy loves was effected by truths of faith (n. 2039, 2046, 2799); for circumcision was a representative of purification from those loves (n. 2799). Purification is effected by the truths of faith, because these teach what is good, and also what is evil, and thus what ought to be done, and what ought not to be done; and when man knows those truths, and wishes to do according to them, then he is led by the Lord, and by His Divine means is purified. Since the truths of faith teach what is evil and what good, it is plain that by Zipporah's taking a stone is signified quality shown through truth. That Zipporah represents the representative church, is evident from what follows in these verses.

7045. *And cut off the foreskin of her son.* That this signifies the removal of filthy loves, and thereby the laying bare of the internal, is evident from the signification of cutting off, as removing; and from the signification of the foreskin, as earthly and corporeal love, which defiles spiritual and heavenly love (see n. 3412, 4462); and from the signification of son, as the truth of the representative church. That a son is truth may be seen above (n. 489, 491, 533, 1147, 2623, 3373); and that it is of that church, is because Zipporah represents that church, and calls him her son, and by him shows the quality of that nation, and hence the quality of its worship. That by the foreskin are signified filthy loves, is because the loins with the genitals correspond to marriage love (n. 5050–5062); and because they correspond to this love, they correspond to all love celestial and spiritual (n. 686, 4277, 4280, 5054); therefore the foreskin corresponds to the most external loves, which are called corporeal and earthly. These loves, if they are without internal loves, which are called spiritual and celestial, are filthy, as was the case with that nation, which was in ex-

ternals without an internal. It is said without an internal, and by this is meant no acknowledgment of truth, and no affection for good, thus no faith, and no charity, for these are of the internal man, and from them proceed the works of charity, which are external goods. This internal, which is without faith and charity, and yet is full of evils and falsities, is called by the Lord empty (Matt. xii. 43–45); hence it is said, an external without an internal. Now as by the foreskin are signified loves the most external, therefore when they are removed, as is signified by Zipporah's cutting off the foreskin, the quality of those loves appears, thus it is the laying bare of the internal.

7046. *And made it touch his feet.* That this signifies that the quality of the natural then was shown, is evident from the signification of making it touch, as showing, for by touch it is shown; and from the signification of the feet, as the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952). By the quality of the natural being shown is meant the quality of that nation interiorly, which appears when the exterior is removed. The interior with man in the world cannot appear until the exterior is removed; for the exterior with the evil acts altogether otherwise than the interior wills and thinks, since man feigns what is honest, what is just, and also Christian good or charity; and this that it may be believed that he is such interiorly. He is compelled to do so by fears of the loss of gain, of reputation, and honor, and fears of the penalties of the law and of the loss of life. But when those fears are removed, and he acts from his interior, then like a madman he plunders another's property, and breathes the destruction and death even of his fellow-citizens, as is the case in civil wars. That the interiors are such is still more manifest from the evil in the other life, for externals are then taken away from them and the internals laid bare (see n. 7039), and then it is discovered that many who have appeared as angels in
2 the world, are devils. This so great disagreement between

the interiors and exteriors is a proof that the state of man is altogether perverted; for such disagreement is not found with him who is in what is sincere, just, and good. Such an one speaks as he thinks and thinks as he speaks. But it is far otherwise with those who are not in what is sincere, just, and good, with whom the interiors disagree with the exteriors. That the Jewish nation was such, is described in these words by the Lord in Matthew: *Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly indeed appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity* (xxiii. 25–28).

7047. *And she said, For a bridegroom of bloods art thou to me.* That this signifies that it was full of all violence and hostility against truth and good, is evident from the signification of bridegroom, as here the representative of the church or its external, when the representative church itself is the bride — that Moses in these three verses represents that nation, and the representative of a church among them, may be seen above (n. 7041), and that Zipporah represents the representative church (n. 7044). As Zipporah represents that church, and Moses its external, therefore Zipporah does not call him her husband, nor man, but bridegroom, for a bride and a bridegroom may represent what is diverse, but not so a man or husband and a wife, since marriage makes them one. The meaning is further evident from the signification of blood, as violence done to charity (n. 374, 1005), and as truth falsified and profaned (n. 4735, 6978), thus hostility against truth and good.

7048. *So He desisted from him.* That this signifies that it was permitted that they should represent, is evident from the signification of desisting from him, namely, from killing him, as permission that they should represent; for by Jehovah's seeking to kill him, was signified that with that nation a representative church could not be instituted (see n. 7043). Therefore now when it is said that He desisted from him, it signifies that it was permitted that they should represent, that is, that with that nation the representative of a church should be instituted, but not a church. That it is one thing to represent a church, and another to be a church, is plain from this, that even the evil can represent a church, but none except the good can be a church; for to represent a church is merely external (n. 3670, 4208, 4281).

7049. *Then she said, A bridegroom of bloods, as to circumcisions.* That this signifies that although the internal was full of violence and hostility against truth and good, still circumcision should be received as a sign representative of purification from filthy loves, is evident from the signification of a bridegroom of blood, as full of all violence and hostility against truth and good — of which above (n. 7047); and from the signification of circumcision, as a sign representative of purification from filthy loves (see n. 2039, 2632, 3412, 3413, 4462, 4486, 4493). This is said by Zipporah, because now it was permitted to that nation to represent the church, which is signified by desisting from killing him (n. 7048). Circumcision was made a sign representative of purification, because by cutting off the foreskin was signified the removal of filthy loves, and thereby the laying bare of the internal (n. 7045); when therefore the internal is not at all attended to, as was the case with that nation, which was in externals without an internal, then there remains the signification of circumcision or the cutting off the foreskin, namely, the removal of filthy loves, thus purification, for which reason it could serve for a representative sign.

7050. That in these three verses are contained arcana, which can in no way be known without the internal sense, is plain from the particulars; for who could know what it signifies that Jehovah, after He had commanded Moses to go to Egypt, presently when he was in the way, met him, and sought to kill him? Who could know what it signifies that Zipporah when she had cut off the foreskin of her son, made it touch his feet; and said to Moses, that he was a bridegroom of bloods to her, and also afterward called him a bridegroom of bloods as to circumcisions? Who does not see that in these there are hidden arcana, and that the arcana can in no way be discovered except from the internal sense?

7051. They who know nothing of the internal sense of the Word, cannot believe otherwise than that the Israelitish and Jewish nation was chosen above every other nation, and hence was more excellent than every other, as also they themselves believed. And what is wonderful, this is believed not only by that nation itself, but also by Christians, notwithstanding they know that that nation is in filthy loves, in sordid avarice, in hatred, and in self-conceit; and that they make light of, and even hold in aversion, the internal things which are of charity and faith, and which are of the Lord. That Christians also believe that this nation was chosen above others, is because they believe that the election and salvation of man is from mercy, without regard to man's life, and thus that the wicked can be received into heaven equally with the pious and the just; not considering that election is universal, namely, of all who live in good, and that the mercy of the Lord is toward every man who abstains from evil and is willing to live in good, and thus who suffers himself to be led of the Lord and to be regenerated, which is effected by the course of his life. Hence also it is, that most persons in the Christian world 2
believe also that that nation will be again chosen, and will then be brought back into the land of Canaan, and this

also according to the sense of the letter — as in many passages (Isa. x. 20–22; xi. 11, 12; xxix. at the end; xliii. 5, 6; xlix. 6–26; lvi. 8; lx. 4; lxi. 3–10; lxii.: Jer. iii. 14–19; xv. 4, 14; xvi. 13, 15; xxiii. 7, 8; xxiv. 9, 10; xxv. 29; xxix. 14, 18; xxx. 3, 8–11; xxxi. 8–10, 17; xxxiii. 16, 20, 26: Ezek. v. 10, 12, 15; xvi. 60; xx. 41; xxii. 15, 16; xxxiv. 12, 13; xxxvii. 21, 22; xxxviii. 12; xxxix. 23, 27, 28: Dan. vii. 27; xii. 7: Hosea iii. 4, 5: Joel ii. 32; iii.: Amos. ix. 8, 9: and in Micah v. 7, 8). From these and also from other passages even Christians believe that that nation will be again chosen and led again into the land of Canaan, although they know that it expects to be led by the Messiah, and yet know that this expectation is vain, and that the kingdom of the Messiah or Christ is not of this world, and thus that the land of Canaan, into
3 which the Messiah shall lead, is heaven. Neither do they consider that in the Word there is a spiritual sense, and that in that sense by Israel is not meant Israel, nor by Jacob Jacob, nor by Judah Judah; but that by these men are meant what they represent. Neither do they consider the history of that nation, what its quality was in the wilderness, and afterward in the land of Canaan, that in heart it was idolatrous; and what the prophets say of it, and its spiritual whoredom and abominations. This quality is described in the song of Moses, in these words: *I will hide My face from them, I will see what their posterity shall be; for they are a generation of perversities, children in whom is no faith. . . . I said, I will cast them out into corners; I will make the remembrance of them to cease from man; lest their adversaries should say, Our hand is exalted, and Jehovah hath not done all this. For they are a nation void of counsel, and there is no understanding in them. . . . Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up with Me, sealed up in*

My treasuries? Vengeance is Mine, and recompense, in time their foot shall slide; for the day of their destruction is near, and the things that are to come upon them make haste (Deut. xxxii. 20, 26–28, 32–35). That Jehovah dictated this song to Moses, may be seen in the previous chapter (xxxi. 19, 21). Of that nation the Lord also says in John: *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth* (viii. 44) — besides in many other passages. That Christians, though they know these 4
things, still believe that that nation will at length be converted to the Lord, and then will be led back into the land where they once dwelt, is because, as already said, they do not know the internal sense of the Word; and because they suppose that the life of man effects nothing, and that evil, even enrooted by repeated acts, is no hindrance at all to man's becoming spiritual, and being regenerated, and thus accepted by the Lord, through faith, though it be the faith only of one short hour; also that admission into heaven is of mercy alone, and that this mercy operates toward a single nation, and not as well toward all in the universe who receive the mercy of the Lord. They who think thus, do not know that it is altogether contrary to the Divine that some as the elect should be born to salvation and heaven, and some as the non-elect to damnation and hell. To think thus concerning the Divine would be horrible, because it would be the highest unmercifulness, when yet the Divine is mercy itself. From this it may now be evident that the Israelitish and Jewish nation was not chosen, and still less will be chosen; also that there was not anything of the church with it, neither could there be, but only the representative of a church; and that the reason why it has been preserved even to this day, was for the sake of the Word of the Old Testament (n. 3479).

7052. Verses 27–31. *And Jehovah said to Aaron, Go to meet Moses, into the wilderness. And he went, and met*

him in the mountain of God, and kissed him. And Moses told Aaron all the words of Jehovah, wherewith He had sent him, and all the signs which He had commanded him. And Moses went and Aaron, and gathered together all the elders of the sons of Israel: and Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and they heard that Jehovah had visited the sons of Israel, and that He had seen their affliction, and they bowed their heads and worshipped. "And Jehovah said to Aaron" signifies the truth of doctrine, and perception therein from the Divine; "Go to meet Moses" signifies that it should be joined with truth proceeding immediately from the Divine; "into the wilderness" signifies where it is not so before. "And he went, and met him in the mountain of God" signifies conjunction in the good of love therein; "and kissed him" signifies affection for conjunction. "And Moses told Aaron all the words of Jehovah" signifies influx of truth immediately proceeding from the Divine of the Lord into truth which mediately proceeds, and instruction in the particulars of doctrine; "wherewith He had sent him" signifies which proceed; "and all the signs which He had commanded him" signifies enlightenment and hence at the same time confirmation. "And Moses went and Aaron" signifies the life of the conjunction of both; "and gathered together all the elders of the sons of Israel" signifies the chief things of wisdom pertaining to the spiritual church; "and Aaron spake all the words which Jehovah had spoken unto Moses" signifies doctrine thence from the Divine; "and did the signs in the sight of the people" signifies confirmation to the comprehension. "And the people believed: and they heard" signifies faith and hope; "that Jehovah had visited the sons of Israel" signifies those who are of the spiritual church, that they would be liberated and saved by the coming of the Lord; "and that He had seen their affliction" signifies after so great temp-

tations; "and they bowed their heads and worshipped" signifies humiliation.

7053. *And Jehovah said to Aaron.* That this signifies the truth of doctrine, and perception therein from the Divine, is evident from the signification of saying, as perception — of which frequently above — hence by Jehovah said, is meant perception from the Divine; and from the representation of Aaron, as the doctrine of truth and good (see n. 6998, 7009), thus its truth. For all doctrine is of truth, inasmuch as doctrine treats of truth and the good thence, which is called the doctrine of faith, and of good and the truth thence, which is called the doctrine of charity; but both are of truth.

7054. *Go to meet Moses.* That this signifies that it should be joined with truth proceeding immediately from the Divine, is evident from the signification of going to meet, as being conjoined; and from the representation of Moses, as truth proceeding immediately from the Divine (see above, n. 7010).

7055. *Into the wilderness.* That this signifies where it is not so before, namely, conjunction, is evident from the signification of wilderness, as where as yet there is little life (see n. 1927), thus where there is no good and thence truth (n. 4736) — for thence is life — here where there is no conjunction of truth proceeding immediately from the Divine with truth proceeding mediately. That conjunction was to be effected there, is signified by Aaron's going to meet Moses in the wilderness. As to that conjunction, it is to be known that there may be with man truth proceeding mediately from the Divine, and yet it may not be conjoined with truth which proceeds immediately from the Divine. But this, as it is a mystery, shall be illustrated by 2
examples. To take those who think and teach according to the doctrine of their own church confirmed in themselves, and do not know whether they be truths from any other ground than this, that they are from the doctrine of

the church, and that they have been delivered by learned and enlightened men — with these there may be truth proceeding mediately from the Divine; but still it is not conjoined with truth that proceeds immediately from the Divine; for if it were conjoined, they would then have an affection for knowing truth for the sake of truth, and especially for the sake of life, whence they would also be endowed with perception whether the doctrinals of their church are truths, before they confirm them in themselves, and would see in each whether the things confirming were
3 in agreement with the truth itself. Take for another example the prophets, by whom the Word was written: they wrote as the spirit from the Divine dictated, for the very words which they wrote, were spoken in their ears. With them was truth mediately proceeding from the Divine, that is, through heaven, but not therefore truth which proceeded immediately from the Divine; since they had no perception what everything signified in the internal sense. For when they are conjoined, then, as already said, perception is given. Such conjunction is rarely given with man, but it is given with all who are in heaven, especially with those who are in the inmost or third heaven; neither is it given with man, unless he is so far regenerated as to be capable of being elevated from the sensual even toward his rational, and thus of being set in the light of heaven, where angels are. There is indeed with every man Divine influx both immediate and mediate (see n. 6063, 7004), but not conjunction, except in the case of those who have perception of truth from good; for they with whom immediate Divine influx is conjoined with mediate, suffer themselves to be led by the Lord, but they with whom those are not conjoined, lead themselves and this they love. From these things may now be evident what is here meant by the wilderness, as where there is no conjunction.

7056. *And he went, and met him in the mountain of God.* That this signifies conjunction in the good of love

there, is evident from the signification of meeting, or coming to meet, as conjunction — of which just above (see n. 7054); and from the signification of the mountain of God, as the good of love of the Divine (see n. 6829). The case is this: the conjunction of truth proceeding immediately from the Divine with the truth which mediately proceeds, cannot be given but in good, for good is the very ground. Truths are seeds, which do not grow elsewhere than in good, as in their ground. Good also is the very soul of truth; hence truth, that it may be truth, exists and lives from good. Truth which proceeds immediately 2
from the Divine, is called truth, but is in itself good, because it proceeds from the Divine good; yet it is good to which all truth Divine is united. It is called truth, because in heaven it appears as light, but it is a light like that in spring, to which is united the warmth that vivifies all things of the earth. From this it may also be evident that the conjunction of truth proceeding immediately from the Divine with the truth which proceeds mediately, cannot be given except in good, consequently not unless man has affection for truth for the sake of truth, especially for the sake of good, thus for the sake of life, for then man is in good. It may be further known how it is with the above 3
conjunction from this: truth proceeding immediately from the Divine enters into the will of man, this is its way; but truth which proceeds mediately from the Divine, enters into the understanding of man, and therefore conjunction cannot be effected, unless the will and understanding act as one, that is, unless the will wills good, and the understanding confirms it by truth. When, therefore, there is conjunction, then the Lord appears as present, and His presence is perceived; but when there is no conjunction, then the Lord is as if absent; yet His absence is not perceived, unless it be known from some perception what His presence is.

7057. *And kissed him.* That this signifies affection for

conjunction, is evident from the signification of kissing, as conjunction from affection (see n. 3573, 3574, 4353, 5929, 6260).

7058. *And Moses told Aaron all the words of Jehovah.* That this signifies influx of truth immediately proceeding from the Divine of the Lord into truth which mediately proceeds, and instruction in the particulars of doctrine, is evident from the signification of telling, as influx (see n. 5966); from the representation of Moses, as truth immediately proceeding from the Divine of the Lord (see n. 7010, 7054); from the representation of Aaron, as truth mediately proceeding from the Divine of the Lord (see n. 7009); and from the signification of all the words of Jehovah, as the particulars of doctrine. Instruction is signified by Moses telling the words to Aaron, for instruction from the Divine is effected by influx, which influx is signified by telling. From this it is plain that by Moses telling to Aaron all the words of Jehovah, is signified the influx of truth immediately proceeding from the Divine of the Lord into truth which mediately proceeds, and instruction in the par-
2 ticulars of doctrine. As to instruction in the particulars of doctrine, it is given when truth immediately proceeding from the Divine of the Lord is conjoined with truth which mediately proceeds, for then is given perception — of which above (n. 7055). This conjunction is given especially among the angels who are in the third or inmost heaven, and are called celestial. They have an exquisite perception of truth of both kinds, and hence of the Lord's presence. The reason is that they are in good more than others, for they have the good of innocence; consequently they are nearest to the Lord, and in shining and as it were flamy light, for they see the Lord as a sun, the rays of
3 whose light are such from nearness. It is said truth immediately proceeding *from the Divine of the Lord*, though in the internal sense the subject here is the Lord when He was in the world, and when He prayed to His father as

separate from Himself. But how this is, has been occasionally shown before, namely, that the Divine Itself, or Jehovah, was in Him, for He was conceived of Jehovah; therefore also He calls Him His Father, and Himself His Son. But the Lord was then in the infirm Human, hereditarily from the mother, and so far as He was in that, so far Jehovah or the Divine Itself which was in Him appeared absent; but so far as the Lord was in the Human glorified or made Divine, so far Jehovah or the Divine Itself was present, and in the very Human. Hence now it may be known, how it is to be understood that the truth which had immediately proceeded from the Divine was from the Divine of the Lord.

7059. *Wherewith he had sent him.* That this signifies which proceed, namely, the particulars of doctrine, is evident from the signification of being sent, as proceeding (n. 2397, 4710).

7060. *And all the signs which He had commanded him.* That this signifies enlightenment, and hence at the same time confirmation, is evident from the signification of signs, as enlightenment and confirmation of truths (see n. 7012).

7061. *And Moses went and Aaron.* That this signifies the life of the conjunction of both, namely, of truth immediately proceeding from the Divine of the Lord, and truth which mediately proceeds, is evident from the signification of going, as life (see n. 3335, 3690, 4882, 5493); from the representation of Moses, as truth immediately proceeding from the Divine (n. 7010, 7054); and from the representation of Aaron, as truth mediately proceeding from the Lord (n. 7009). Hence now, because they went together, is signified the life of the conjunction of both.

7062. *And gathered together all the elders of the sons of Israel.* That this signifies the chief things of wisdom pertaining to the spiritual church, is evident from the signification of elders, as the chief things of wisdom, thus those that agree with good (see n. 6524); and from the repre-

sentation of the sons of Israel, as the spiritual church (see n. 6426, 6637).

7063. *And Aaron spake all the words which Jehovah had spoken unto Moses.* That this signifies doctrine thence from the Divine, is evident from the signification of speaking, when said of the doctrine which is represented by Aaron, as utterance and preaching (see n. 6987, 6999); from the representation of Aaron, as truth mediately proceeding from the Divine of the Lord, thus the doctrine of truth and good (n. 6998, 7009); and from the signification of the words which Jehovah spake to Moses, as from the Divine, that is, by truth which immediately proceeds from the Divine of the Lord, which truth is represented by Moses (n. 7010, 7054).

7064. *And did the signs in the sight of the people.* That this signifies confirmation to the comprehension, is evident from the signification of signs, as confirmation of truths, and thus knowledge (see n. 6870); and from the signification of eyes, as what is of the internal sight or understanding (n. 2701, 3820, 4403–4421, 4523–4534); thus, in the sight, is to the understanding or comprehension.

7065. *And the people believed: and they heard.* That this signifies faith and hope, is evident from the signification of believing, as believing in the spiritual sense, thus faith (see n. 6956, 6970); and from the signification of hearing, as obeying, and also apperceiving (n. 5017); here having hope; for he who is in faith and obedience, when he perceives confirmations, receives hope, hope being therefrom.

7066. *That Jehovah had visited the sons of Israel.* That this signifies those of the spiritual church, that they would be liberated and saved by the coming of the Lord, is evident from the signification of visiting, as liberation by the coming of the Lord into the world (see n. 6895), thus also salvation — that they of the spiritual church were adopted and saved by the coming of the Lord into the world, may

be seen above (n. 6854, 6914, 7035); and from the representation of the sons of Israel, as the spiritual church (n. 6426, 6637). That Jehovah in the Word is the Lord, may also be seen above (n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905).

7067. *And that He had seen their affliction.* That this signifies after so great temptations, is evident from the signification of affliction, as temptation (see n. 5356); and from the representation of the sons of Israel, as those of the spiritual church (n. 6426, 6637). As to the affliction or infestation by falsities, thus the temptations of those of the spiritual church before the Lord's coming, see above (n. 6854, 6914, 7037).

7068. *And they bowed their heads and worshipped.* That this signifies humiliation, is evident from the signification of bowing and worshipping, as the effect of humiliation (see n. 2153, 6266); but that bowing their heads is exterior humiliation, and is of those who are in truth, and that worshipping is interior humiliation, and is of those who are in good, may be seen above (n. 5682). That this is so, has often been made plain from those who are in truth and those who are in good: they who are in truth are as it were rigid, and stand erect as if they were hard, and when they ought to humble themselves before the Divine, they only bend the body a little; but they who are in good, are as it were soft, and when they humble themselves before the Divine, they bow themselves even to the earth. For truth without good is altogether rigid, and when it looks to good as an end, that rigidity begins to soften; but good is in itself soft, and truth which is implanted in it, as it becomes good there, also grows soft; the reason is, that truth cannot be disposed in the heavenly form except by good, hence it is in itself hard, for the heavenly form is most free and of no resistance; hence good with which truth has been rightly disposed, is like, and, as above said, is soft.

CONTINUATION CONCERNING THE SPIRITS OF THE PLANET MERCURY.

7069. Moreover the genius of the spirits from the planet Mercury may still further appear from what follows. It is to be known that all spirits whatever have been men; for the human race is the seminary of heaven; also that the spirits themselves are altogether such as they were during their life in the world, for every one's life follows him hereafter. This being so, the genius of the men of every earth may be known from the genius of the spirits who are from it.

7070. As the spirits from Mercury in the Greatest Man relate to the memory of things abstracted from what is material (see n. 6808), therefore when one speaks with them of things earthly, corporeal, and merely worldly, they are quite unwilling to hear; and when forced to hear of them they at once change them into other things, and for the most part into what is contrary, to escape them.

7071. That I might certainly know that such was their genius, it was allowed to represent to them meadows, fallow grounds, gardens, woods, and rivers; but they immediately changed them, obscuring the meadows and fallow grounds, and by representations filling them with snakes; the rivers they made black, so that the water no longer appeared limpid. When I asked them why they did so, they said that they did not wish to think of such things, but of realities, which are knowledges of such things as are abstracted from what is earthly, especially such as exist in the heavens.

7072. Afterward I represented to them birds of different sizes, large and small, such as exist on our earth; for in the other life such may be represented as to the life, the speech of spirits and angels itself being full of representations. When they saw those represented birds, they at first wished to change them, but afterward were delighted

with them, and acquiesced. The reason was, that birds signify knowledges of things, of which fact the perception then flowed in; therefore they abstained from changing them, and thereby from averting the ideas of their memory. Afterward it was allowed to represent before them a most pleasing garden full of lamps and candles. Then they paused and became attentive, because lamps with candles signify truths which shine from good. From this it was plain that their attention might be fixed in viewing things material, provided the signification of them in the spiritual sense was suggested at the same time; for what is of the spiritual sense is abstracted from material things, but represented in them.

7073. Again I talked with them about sheep and lambs; but they would not hear of these, because they were perceived by them as earthly. The reason was, that they did not understand what innocence is, which lambs signify, as was perceivable from this, that when I said that lambs do not appear represented in heaven as lambs, but, when named, innocence is perceived in place of them, they then said that they did not know what innocence was, but only knew it by name. The reason is, that they are affected only by knowledges, and not by uses, which are the ends of knowledge (see n. 6815); thus, because they do not care for the ends of knowledge, they cannot know from internal perception what innocence is.

7074. Some of the spirits of the earth Mercury came to me, being sent by others, to learn what was going on with me; to whom one of the spirits of our earth said, that they might tell their companions not to speak anything but the truth, and not, as they were accustomed, to suggest to those questioning them the opposite; for if any one of the spirits of our earth were to do so, he would be chastised. But immediately the company from which those spirits were sent forth, which was at a distance, answered, that if they were to be chastised for that, they would all

be chastised, because from constant habit they cannot do otherwise. They said that when they talk with men of their own earth, they also do so, and this with no intention of deceiving them, but to inspire thereby a desire for knowing; for when they suggest what is opposite, and in a manner conceal things, then a desire of knowing is excited, and thus from eagerness to find out about the things, the memory is enriched.

7075. At another time I spoke again with them on the same subject, and because I knew that they spoke with the men of their earth, I asked how they instruct their people. They said that they do not instruct them how a thing is, but instil some apperception of it, that hence a desire of knowing may be cherished and grow, which desire would perish, if they answered all questions. They added, that they suggest opposites also for the purpose that the truth afterward may better appear; for all truth appears in contrast with its opposite.

7076. It is their custom not to tell another what they know, but still they wish to learn from all what is known to them. Nevertheless, with their own society they communicate all, so that what one knows, all know, and what all know, each one knows.

7077. As the spirits of Mercury are of this disposition, and moreover have much knowledge, they are in a sort of haughtiness (see n. 6813), supposing that they know so much that it is scarcely possible to know more. But it has been told them by the spirits of our earth, that they do not know much, but little, and that what they do not know is infinite in respect to what they do know, and as the waters of the largest ocean to those of an insignificant fountain. To convince them that this is so, it was granted that a certain angelic spirit should speak with them, and should tell them in general what they knew, and what they did not know, and that there were infinite things which they did not know; also that eternity would not suffice for

acquiring even the generals of what there is to know. He discoursed by angelic ideas much more readily than they did, and because he discovered to them what they knew and what they did not know, they were amazed. Afterward I saw another angel speaking with them, who appeared at some elevation to the right; he enumerated very many things which they did not know; and then he talked with them by changes of state, which they said they did not understand. Then he told them that every change of state contains infinite things, and also the minutest particular of it. When they heard this, as they had been in 2
pride on account of their knowledge, they began to humble themselves. The humiliation was represented by the sinking down of their mass — for that company then appeared as a mass in front toward the left at a distance in the plane of the region below the navel; but the mass appeared as it were hollowed in the middle, and elevated at the sides; a reciprocal movement was also observed therein. They were also told what that signifies, that is, what they thought in their humiliation, and that they who appeared elevated at the sides, were not yet in any humiliation. And I saw that the mass became separated, and that they who were not in humiliation, were remanded back toward their world, the rest remaining. As the spirits of the planet Mercury shun the spirits of our earth, on account of the material things in which the latter are, and questioned whether such could become angels (n. 6929), they now received answer that the angel who talked with them was from this earth.

7078. It is to be known that the spirits of other earths do not appear within the sphere where the spirits of our earth are, but out of it, some at greater, some at less distance, and also in different directions. The reason is, that the spirits of one earth are not of the same genius and life as those of another; also that they constitute different provinces in the Greatest Man. The unlikeness of the state of life causes this appearance. But in the inmost

heaven they do not appear separated from one another. The spirits of Mercury however do not appear at a certain quarter, nor at a certain distance, but sometimes in front, sometimes to the left, sometimes a little to the back; for the reason that it is allowed them to wander through the universe, to acquire knowledges, and thereby to enrich the memory. Their planet is presented to spirits at the back, as is also the sun of the world, when they think about that, for nothing of it appears. It is presented at the back because the sun of the world is altogether in obscurity, and is darkness to those who are in the other life; but the Sun of heaven, or the Lord, appears in front before the right eye, because from this they have all their light; for the right eye not only corresponds to the intellectual sight so far as it is enlightened by truth, but also so far as it is enlightened by good (n. 4410); thus the Lord looks at man from good, and enlightens him by good.

7079. The subject of the spirits of the planet Mercury, will be continued at the close of the following chapter.

CHAPTER FIFTH.

THE DOCTRINE OF CHARITY.

7080. In what precedes, under this head, it has been told what the neighbor is; it is now to be told what charity or love is which must be exercised toward the neighbor.

7081. The very life of man is his love, and such as his love is, such is his life, yea, such is the whole man. But it is the ruling or reigning love, that is, the love of that which is regarded as an end, which makes the man. This love has many particular and single loves subordinate to itself, which are derivations, and appear under other aspects; nevertheless the ruling love is in each of these, and directs them, and by them, as by mediate ends, looks to and intends its own end, which is the first and last of them all; and this both directly and indirectly.

7082. There are two things in the natural world which make life therein, namely, heat and light; and there are two in the spiritual world, which make life therein, namely, love and faith. Heat in the natural world corresponds to love in the spiritual world, and light in the natural world corresponds to faith in the spiritual world. Hence when we speak of spiritual heat or fire, love is meant; and when of spiritual light, faith is meant. Love also is actually the vital heat of man, for it is known that man grows warm from love; and faith is actually the light of man, for it may be known that man is enlightened from faith.

7083. The heat and light in the natural world exist from the sun of the world; but spiritual heat and light, or love and faith, exist from the Sun of heaven. The Sun of heaven is the Lord; the heat which comes from Him as the Sun, is love, and the light which comes from Him as

the Sun, is faith. That the Lord is light, is evident from these words in John: Jesus said, *I am the light of the world, he that followeth Me, shall not walk in darkness, but shall have the light of life* (viii. 12); and that the Lord is a Sun, is evident in Matthew: When Jesus was transfigured, *His face shone as a sun, and His raiment was white as light* (xvii. 2).

7084. From this correspondence it may also be known, how it is with faith and with love. Faith without love is like light without heat, as is the light of winter; and faith with love is like light with heat, as is the light of spring. That in the light of spring all things grow and flourish, is known; and also that in the light of winter all things grow torpid and die. It is similar with faith and love.

7085. Now as love is the source of the life of man, and as the whole man is such as his love is, and also love is spiritual conjunction, it follows that all in the other life are consociated according to their loves, for every one's life, that is, his love, follows him after death. They who are in love toward the neighbor and in love to God are consociated in heaven; but they who are in self-love and the love of the world, in hell; for self-love is opposite to love to God, and the love of the world opposite to love toward the neighbor.

7086. It is said love to God, and thereby is meant love to the Lord, because in Him is the Trinity, and He is the Lord of heaven, for He has *all power in heaven and on earth* (Matt. xxviii. 18).

CHAPTER V.

1. And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith Jehovah, the God of Israel, Send My people away, that they may hold a feast unto Me in the wilderness.

2. And Pharaoh said, Who is Jehovah, Whose voice I should hearken unto to send Israel away? I know not Jehovah, and moreover I will not send Israel away.

3. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God; lest He fall upon us with pestilence, or with the sword.

4. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens.

5. And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens.

6. And Pharaoh commanded in that day the taskmasters of the people, and their officers, saying,

7. Ye shall no more give the people straw to make brick, as yesterday and the third day: let them go and gather straw for themselves.

8. And the tale of the bricks, which they made yesterday and the third day, ye shall lay upon them; ye shall not diminish from it: for they are idle; therefore they cry, saying, Let us go and sacrifice to our God.

9. Let the labor be made heavier upon the men, and let them do it; and let them not regard lying words.

10. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11. Go yourselves, get you straw where ye can find it: for nothing shall be diminished from your service.

12. And the people dispersed into all the land of Egypt to gather stubble for straw.

13. And the taskmasters were urgent, saying, Fulfil your works, the task of a day in its day, as when there was straw.

14. And the officers of the sons of Israel were beaten, whom Pharaoh's taskmasters had set over them, saying, Wherefore do ye not fulfil your task in making brick, as yesterday and the third day, so also yesterday and to-day?

15. And the officers of the sons of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16. There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; and thy people have sinned.

17. And he said, Ye are idle, ye are idle: therefore ye say, Let us go and sacrifice to Jehovah.

18. And now go ye, serve, and straw shall not be given you, yet shall ye deliver the tale of bricks.

19. And the officers of the sons of Israel saw that they were in evil, when it was said, Ye shall not minish aught from your bricks, the task of a day in its day.

20. And they met Moses and Aaron who stood in the way as they went forth from Pharaoh:

21. And they said unto them, Jehovah look upon you, and judge, because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword into their hand to slay us.

22. And Moses returned unto Jehovah, and said, Lord, wherefore hast Thou done evil unto this people? why is it that Thou hast sent me?

23. For since I came to Pharaoh to speak in Thy name, he hath done evil unto this people; and delivering Thou hast not delivered Thy people.

CONTENTS.

7087. In this chapter in the internal sense the description is continued of the infestation of those who are of the spiritual church, by falsities. First it is shown of those who infested, that they did not at all attend to Divine exhortation: then that they infested afterward still more, by infusing fallacious and fictitious falsities, which could not be shaken off by the spiritual church; and as thus they could not remove from themselves those who infested, they lamented before the Divine.

INTERNAL SENSE.

7088. Verses 1–4. *And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith Jehovah, the God of Israel, Send My people away, that they may hold a feast unto Me in the wilderness. And Pharaoh said, Who is Jehovah, Whose voice I should hearken unto to send Israel away? I know not Jehovah, and moreover I will not send Israel away. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God; lest He fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens.* "And afterward Moses and Aaron came" signifies the Divine law and doctrine thence; "and said unto Pharaoh" signifies exhortation thence to those who are against the truths of the church; "Thus saith Jehovah, the God of Israel" signifies that it was from the Divine Human of the Lord; "Send My people away" signifies that they should desist from infesting them; "that they may hold a feast unto Me in the wilderness" signifies that from a glad mind they might worship the Lord in the obscurity of faith in which they are. "And Pharaoh said" signifies contrary thought; "Who is Jehovah, Whose voice I should hearken unto" signifies concerning the Lord, to Whose exhortation they should hearken; "to send Israel* away" signifies that they should desist. "I know not Jehovah" signifies that they care not for the Lord; "and moreover I will not send Israel away" signifies that neither will they desist from infesting. "And they said, The God of the Hebrews hath met with us" signifies that the God Himself of the church commanded; "let us go, we pray thee, three days' journey into the wilderness" signifies that they would

*The Latin has *populum*.

be in a state altogether remote from falsities, though in the obscurity of faith; "and sacrifice unto Jehovah our God" signifies that they might worship the Lord; "lest He fall upon us with pestilence, or with the sword" signifies to avoid the damnation of evil and falsity. "And the king of Egypt said unto them" signifies answer from those who are in falsities; "Wherefore do ye, Moses and Aaron, loose the people from their works" signifies that their Divine law and doctrine would not exempt them from sufferings; "get you unto your burdens" signifies that they would live in combats.

7089. *And afterward Moses and Aaron came.* That this signifies the Divine law and the doctrine thence, is evident from the representation of Moses, as the Lord as to the Divine law (see n. 6752); and from the representation of Aaron, as the doctrine of good and truth (n. 6998). By the Divine law, which Moses represents, is meant the Word such as it is in its internal sense, thus such as it is in the heavens; but by doctrine is meant the Word such as it is in its literal sense, thus as it is on the earth; how much these differ, may be evident from what has been before explained as to the internal sense of the Word. Let the ten precepts, which are specially called the Law, serve for illustration: the literal sense of these is, that parents are to be honored, that murder is not to be committed, nor adultery, nor theft, and the rest; but the internal sense is, that the Lord is to be worshipped, that no one is to be held in hatred, that truth is not to be falsified, and that one must not claim to himself what belongs to the Lord. This is the understanding of these four precepts of the Decalogue in heaven, and of the rest also in their manner; for in the heavens they know no other Father than the Lord, therefore by that parents are to be honored, they understand that the Lord is to be worshipped; neither do they know in the heavens what killing is, for they live forever; but instead of killing they understand holding in

hatred, and harming the spiritual life of any one; neither do they know in the heavens what it is to commit adultery, and instead thereof they understand what corresponds to it, namely, the falsification of truth; and instead of stealing they perceive taking anything from the Lord, and claiming it to themselves — as good and truth. Such is 2
that law, and also the whole Word in the heavens, thus such in the internal sense; yea, it is still deeper, for the most of what is thought and said in the heavens, does not fall into words of human speech, because in the heavens is a spiritual world and not a natural; and the things of the spiritual world transcend those of the natural world, as immaterial things transcend those which are material. Yet as material things correspond to immaterial, the latter may be expressed by the material, thus by natural speech, but not spiritual. For spiritual speech is not a speech of material words, but of spiritual, which are ideas modified into words in the spiritual air, and represented by variations of heavenly light, which light in itself is nothing but Divine intelligence and wisdom proceeding from the Lord. From this may be evident what is meant in its genuine sense by the Divine law, which Moses represents, and what by doctrine thence, which Aaron represents.

7090. *And said unto Pharaoh.* That this signifies exhortation to those who are against the truths of the church, is evident from the signification of saying, because it was by Moses and Aaron from Divine command, as exhortation (see n. 7033); and from the representation of Pharaoh, as the knowledge which is against the truths of the church (n. 6651, 6673, 6683), thus those who are possessed of it. Here and in what follows, are described those of the spiritual church who were saved by the coming of the Lord into the world, and who before His coming were kept in the lower earth, and there vexed by falsities, that is, by the infernal who are in falsities from evil. That earth is beneath the soles of the feet surrounded by the hells, in front

by those who have falsified truths and adulterated goods; to the right by those who pervert Divine order, and hence seek to acquire to themselves power; at the back by evil genii, who from self-love have secretly contrived evil against the neighbor; still lower are they who have altogether despised the Divine, and have worshipped nature, and hence have removed everything spiritual from themselves. With such are they surrounded who are in the lower earth, where before the coming of the Lord they who were of the spiritual church were reserved, and there infested: nevertheless they were protected by the Lord, and were raised up into heaven with the Lord, when He rose again — see as to this what has been said and shown above (n. 6854, 6855,
2 6914, 6945, 7035). The lower earth, where were reserved those who were of the spiritual church till the Lord's coming, is sometimes mentioned in the Word — as in Isaiah: *Sing, O ye heavens, for Jehovah hath done it; shout ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for Jehovah hath redeemed Jacob, and glorified Himself in Israel* (xliv. 23) — speaking of those who are in the lower earth, that they were saved by the Lord; Jacob and Israel are the spiritual church, Jacob the external church, Israel the internal (see n. 3305, 4286, 6426). And in Ezekiel: *I will bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the earth of the lower regions, in desolate places* (xxvi. 20). Again: *To the earth of the lower regions, in the midst of the sons of men, to them that go down to the pit. . . . And all the trees of Eden shall be comforted in the lower earth, the choice and best of Lebanon, all that drink water* (xxxi. 14, 16). In these passages the lower earth is where were those who
3 were of the spiritual church. At this day also, they who are of the church and have filled their ideas with worldly and earthly things, and have caused the truths of faith to be joined to such things, are let down to the lower earth,

and there also are in combats; and this until those worldly and earthly things are separated from the truths of faith, and such things implanted as will prevent their being again conjoined. When this is accomplished they are then taken up thence into heaven; for until such things are removed, they can in no wise be with the angels, because those things are darkness and defilement, which do not accord with the light and purity of heaven. The worldly and earthly things cannot be separated and removed except by combats against falsities. Those combats take place thus: they who are in the lower earth are infested by the fallacies and falsities thence which are emitted from the infernal spirits round about, but are refuted by the Lord through heaven, and at the same time truths are implanted; and these truths appear as if in those who are in combats. Hence it is that the spiritual church is to be called mili- 4
tant. But at this day it is rarely a militant church with any one in the world, for the man of the church, while he lives in the world, does not endure combat, because of the crowd of evil ones among whom he is; and because of the flesh in which he is, which is weak. Man in the other life may be kept firmly held in the bonds of conscience, but not so in the world; for if in the world he is brought into anything of despair, as those are wont to be who are in combats, he forthwith breaks those bonds; and if he breaks them, he then yields, and if he so yields, it is all over with his salvation. Hence it is, that few within the church at this day are admitted by the Lord into combats for truths against falsities; and those combats are spiritual temptations — see also what has been before shown concerning the lower earth and vastations there (n. 4728, 4940–4951, 6854).

7091. *Thus saith Jehovah, the God of Israel.* That this signifies from the Divine Human of the Lord, namely, exhortation to those who are against the truths of the church, is evident from this, that by Jehovah the God of Israel is

meant the Lord as to the Divine Human. That the Lord is Jehovah in the Word, may be seen above (n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6303, 6281, 6905). He is called the God of Israel, because by Israel is signified the Lord's spiritual kingdom (n. 6426, 6637), and because the Lord by His coming into the world saved those who were of that kingdom or church (n. 6854, 6914, 7035). The God of Israel is the Lord as to the Divine Human, because they who are of that church have natural ideas concerning everything spiritual and heavenly, and also concerning the Divine; so unless they thought of the Divine as of a natural man, they could not be joined to the Divine by anything of affection; for if they thought of the Divine not as of a natural man, they would either have no ideas or senseless ones concerning the Divine, and would thereby defile the Divine. Hence it is that by the God of Israel is meant the Lord as to the Divine Human, and indeed as to the Divine natural. That by Israel and Jacob in the supreme sense is meant the Lord as to the Divine natural — by Israel as to the internal Divine natural, and by Jacob as to the external Divine natural — may be seen above (n. 4570); also that they who are of the spiritual church were and are saved by the Divine Human of the Lord (n. 2833, 2834); and also that the man of the spiritual church, who is Israel, is interior natural (n. 4286, 4402).

2 From this now it is plain why the Lord in the Word is called Jehovah the God of Israel, and Jehovah the Holy One of Israel. Every one may know that the Divine must be so named in agreement with something holy not apparent in the sense of the letter. That the Lord as to the Divine natural is meant by the God of Israel, is plain from many passages in the Word — manifestly from the following: That Moses and Aaron, Nadab and Abihu, and seventy elders of Israel, *saw the God of Israel*, under Whose feet *was as it were a work of sapphire stone, and as it were the substance of heaven for clearness* (Exod. xxiv. 9, 10).

That it was the Lord, and not Jehovah Who is called the 3
Father, is evident from the Lord's words in John: *No man hath seen God at any time* (i. 18). *Ye have neither heard His voice at any time nor seen His shape* (v. 37). In Isaiah: *I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am Jehovah, Who have called thee by thy name, the God of Israel* (xlv. 3). In Ezekiel: Over the head of the cherubs *was as it were the appearance of a sapphire stone, the likeness of a throne . . . a likeness as the appearance of a man upon it above.* And there was an appearance of fire and a rainbow, and of brightness round about (i. 26–28). These are called the glory of Jehovah, and of the God of Israel, in the same (i. 28; viii. 4; ix. 3; x. 19, 20), and also where the new temple is described (xliii. 2; xliv. 2); as also in several other passages (Isa. xvii. 6; xxi. 10, 17; xxiv. 15; xli. 17: Ps. xli. 13; lix. 5; lxviii. 8, 35; lxix. 6; lxxii. 18, and elsewhere). So also [He is called] the Holy One of Israel (Isa. i. 4; v. 19; x. 20; xvii. 7; xxx. 11, 12, 15; xlix. 7; lx. 9, 14: Ezek. xxxix. 7). That 4
the God of Israel and the Holy One of Israel is the Lord as to the Divine Human, is also evident from this, that He is called the Redeemer, the Saviour, the Maker — the Redeemer, in Isaiah: *Our Redeemer, Jehovah of Hosts is His name, the Holy one of Israel* (xlvii. 4; also xli. 14; xliii. 14; xlviii. 17; liv. 5); also the Saviour (xliii. 3); and the Maker (xlv. 11). From this also it is plain that by Jehovah in the Word of the Old Testament, no other is meant than the Lord, for He is called Jehovah God and the Holy One of Israel, the Redeemer, the Saviour, the Maker — Jehovah the Redeemer and Saviour in Isaiah: *That all flesh may know, that I Jehovah am thy Saviour, and thy Redeemer, the Mighty One of Jacob* (xlix. 26). Again: *That thou mayest know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob* *

* The Latin has *Israelis*.

(lx. 16; as also xliii. 14; xliv. 6, 24; liv. 8; lxiii. 16: Ps. xix. 14). That the Lord saved Israel, that is, those who were of the spiritual church, is said in Isaiah: *I will make mention of the mercies of Jehovah, the praises of Jehovah, according to all that Jehovah hath bestowed on us; and the great goodness toward the house of Israel. . . . He said, Surely they are My people, children who do not lie: so He was their Saviour; in all their affliction, He was afflicted; and the angel of His presence saved them: in His love, and in His pity, He redeemed them; and He bare them, and carried them all the days of old* (lxiii. 7–9).

7092. *Send My people away.* That this signifies that they should desist from infesting them, is evident from the signification of sending away, when said to Pharaoh, by whom is represented falsity which infests the truths of the church, as desisting from infestation; and from the representation of the sons of Israel, who are here My people, as those who are of the spiritual church (see n. 6426, 6637).

7093. *That they may hold a feast unto Me in the wilderness.* That this signifies that from a glad mind they may worship the Lord, in the obscurity of faith in which they are, is evident from the signification of holding a feast, as worship from a glad mind — of which presently — that it is the Lord to Whom they were to hold the feast, and Who is here meant by Me, or by Jehovah, may be seen above (n. 7091); and from the signification of a wilderness, as the obscurity of faith (n. 2708, 7055). That they who are of the spiritual church, are in comparative obscurity of faith, may be seen above (n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833, 6289, 6500, 6945). By holding a feast is signified worship from a glad mind because the feast was to be held three days' journey from Egypt, thus in a state of no infestation by falsities, that is, in a state of liberty; for he who is liberated from

falsities and from the distress in which he is among them, from a glad mind gives thanks to God, thus holds a feast. The feasts also which were instituted with that people, three every year, are likewise said to have been established in memory of their liberation from slavery in Egypt, that is, in the spiritual sense, in memory of liberation from infestation by falsities, by the Lord's coming into the world. Therefore also it was commanded that on those occasions they should be glad — as is manifest in Moses respecting the feast of tabernacles: In the feast of tabernacles, they shall take *on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days* (Lev. xxiii. 40). By the fruit of goodly trees, the 3
branches of palm trees, the boughs of thick trees, and willows of the brook, is signified joy from good and truth from man's inmost to his external. The good of love, which is inmost, is signified by the fruit of goodly trees, the good of faith by the branches of palm trees, truth of knowledge by the boughs of thick trees, and sensual truth, which is most external, by the willows of the brook. Those things were not ordered to be taken without a cause from the spiritual world, which cause can in no wise be clear to any one except from the internal sense. That they were 4
to rejoice in the feast of weeks, is also evident in Moses: *Thou shalt keep the feast of weeks unto Jehovah thy God . . . and thou shalt rejoice before Jehovah thy God, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates* (Deut. xvi. 10, 11). By these words also, in the internal sense, is signified joy from good and truth from the inmost to the external. That there was to be joy in the feasts, 5
and thus that to hold a feast is to worship from a joyful mind, is also plain from the following passages — in Isaiah: *Ye shall have a song as in the night when a feast is hallowed* (xxx. 29). In Nahum: *Behold, upon the mountains*

the feet of him that bringeth good tidings, that publisheth peace! Keep thy feasts, O Judah, perform thy vows: for Belial shall no more pass through thee; he is utterly cut off (i. 15). In Zechariah: The fasts *shall be to the house of Judah joy and gladness, and cheerful feasts; only love truth and peace* (viii. 19). In Hosea: *I will cause all her joy to cease, her feast days, her new moons* (ii. 11). And in Amos: *I will turn your feasts into mourning, and all*
6 *your songs into lamentation* (viii. 10). That to hold a feast is worship from a glad mind, because they were liberated from servitude in Egypt, that is, in the spiritual sense, because they were liberated from infestation by falsities, is manifest from the feast of the passover. This was commanded to be celebrated yearly on the day when they went forth out of Egypt, and this on account of the liberation of the sons of Israel from servitude, that is, on account of the liberation of those who are of the spiritual church from falsities, thus from damnation; and as the Lord liberated them by His coming, and took them up with Him into heaven when He rose again, therefore this also was done at the passover. This is likewise signified by the Lord's words in John: *Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Myself* (xii. 31, 32).

7094. *And Pharaoh said.* That this signifies contrary thought, is evident from the signification of saying, as thinking (see n. 3395); that it is contrary thought by those who infest, who are represented by Pharaoh, is plain from what now follows, for Pharaoh did not at all desist, but still more oppressed the sons of Israel.

7095. *Who is Jehovah, Whose voice I should hearken unto.* That this signifies concerning the Lord, to Whose exhortation they should hearken — that is, the contrary thought — is evident from the signification of voice, as here exhortation, because meaning what Moses and Aaron

said to Pharaoh (see n. 7090); and from the signification of hearkening, as obeying (n. 2542, 3869, 5017); thus to hearken unto a voice is to obey or listen to exhortation. That it is the Lord, to Whose exhortation he was unwilling to listen, is because by Jehovah in the Word no other than the Lord is meant, as may be seen above (n. 7091).

7096. *To send Israel* away.* That this signifies that they should desist, is evident from the signification of sending away, as desisting (see n. 7092), namely, from infesting those of the spiritual church, who are here the people. That the sons of Israel are those who are of the spiritual church, may be seen above (n. 6426).

7097. *I know not Jehovah.* That this signifies that they do not care for the Lord, is evident from the signification of not knowing, as not caring for, since he who does not care for, says that he does not know. That by Jehovah is meant the Lord, may be seen above (n. 7091). As to Pharaoh's saying that he did not know Jehovah, the case is this: the Egyptians from ancient time knew Jehovah, because even in Egypt there had been the Ancient Church — as may be manifestly evident from this, that they had among them the representatives and significatives of that church. The hieroglyphics of the Egyptians are nothing else; for by these were signified things spiritual, and they knew also that they actually corresponded; and as they began to employ such things in their sacred worship, and to worship them, and at length also to turn them into magic, and so to be associated with the diabolic company in hell, they by this means altogether destroyed the Ancient Church with themselves. Hence it is, that by the Egyptians in the Word are signified the knowledges of the church perverted, and also falsities contrary to the truths of the church. When Divine worship was thus perverted 2
in Egypt, then also it was no longer allowed them to worship Jehovah, and at length not even to know that Jehovah

* The Latin here has *populum*.

was the God of the Ancient Church, and this in order that they might not profane the name of Jehovah. That the name of Jehovah was also known at that time, and this before it was again declared to the posterity of Abraham through Moses in Mount Horeb, is very plain from this, that Balaam, who was of Syria, not only knew Jehovah, but also adored Him, and likewise sacrificed to Him (Num. xxii., xxiii., xxiv.). From this it may now be known, why Pharaoh said, "Who is Jehovah, Whose voice I should hearken unto to send the people away? I know not Jeho-
3 vah." But as by Pharaoh are represented those in the hells who are in falsities, and who infest those of the spiritual church, therefore it must be told how it is with them. They who are in the hells, and infest those who are of the spiritual church, are for the most part of such as have said that faith alone saves, and yet have lived a life contrary to faith; and since after the death of the body the life remains, thus the evil which they have thought, contrived, and done, therefore they either apply those things which they have said to be of faith, to defend the evils of their life, or they altogether reject them. But lest they should abuse the truths of faith, they are deprived of them, and when they are deprived of them, they eagerly seize upon falsities, which are altogether contrary to the truths of faith, and afterward by falsities infest those who are in truths; this is then the enjoyment of their life. Some also of them, that they may procure to themselves power, learn magical arts. This is done by those who by various arts which they devised in the world have deceived their neighbor, and from success have attributed all things afterward to their own
4 prudence. They who have become such, acknowledge the Father the Creator of the universe, but not the Lord. Of the Lord they say as Pharaoh here says of Jehovah, Who is Jehovah? I know not Jehovah. Yea, as the universal sphere of heaven is full of the acknowledgment and love of the Lord, so the universal sphere of the hells is full of

denial of the Lord and hatred against Him; neither can they endure that He should be named. The infernals are such that they do not desist on account of exhortations and threats, so much do they place the enjoyment of their lives in infesting the righteous, and turning them from acknowledgment of the Lord, and faith in Him. This very enjoyment of their lives is increased by exhortations to desist, for hence they believe that it will shortly be all over with those whom they infest. These now are they who are specially meant by Pharaoh and the Egyptians.

7098. *And moreover I will not send Israel away.* That this signifies that neither will they desist from infesting, is evident from what has been said above (n. 7092, 7096).

7099. *And they said, The God of the Hebrews hath met with us.* That this signifies that the God Himself of the church commanded, is evident from the signification of the Hebrews, as those who are of the church (see n. 6675, 6684, 6738); and from the signification of meeting, as commanding (n. 6903).

7100. *Let us go, we pray thee, three days' journey into the wilderness.* That this signifies that they would be in a state altogether remote from falsity, though in the obscurity of faith, may be seen above (n. 6904), where are like words.

7101. *And sacrifice unto Jehovah our God.* That this signifies that they may worship the Lord, may also be seen above (n. 6905), where are the same words.

7102. *Lest He fall upon us with pestilence, or with the sword.* That this signifies to avoid the damnation of evil and falsity, is evident from the signification of, lest He fall upon us, as lest they should go into damnation; from the signification of pestilence, as the damnation of evil — of which below; and from the signification of the sword, as the vastation of truth, also the punishment of falsity (see n. 2799), thus also damnation, for the punishment of falsity when truth is devastated, is damnation. In the 2

Word mention is made of four kinds of vastations and punishments, namely, the sword, famine, the evil beast, and pestilence; and by the sword is signified the vastation of truth and the punishment of falsity; by famine the vastation of good and the punishment of evil; by the evil beast the punishment of evil from falsity; by pestilence the punishment of evil not from falsity but from evil. And as punishment is signified, damnation is also signified, for this is the punishment of those who persevere in evil. Of these four kinds of punishments it is thus written in Ezekiel: *When I send upon Jerusalem My four sore judgments, the sword, and the famine, and the evil beast, and the pestilence, to cut off from it man and beast* (xiv. 21). Again: *I will send upon you famine, and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through*
3 *thee; and I will bring the sword upon thee* (v. 17). That by pestilence is signified the punishment of evil, and its damnation, is evident from the following passages — in Ezekiel: *They that are in the waste places shall die by the sword, and him that is in the open field will I give to the beasts to devour, and they that be in the strong holds and in the caves shall die of the pestilence* (xxxiii. 27). To die by the sword in waste places is to be in the vastation of truth, and thence in the damnation of falsity; he who is in the open field being given to beasts to devour, stands for the damnation of those who are in evil from falsity; they who are in strong holds and caves dying of the pestilence, stands for the damnation of evil which fortifies itself by
4 falsity. Again: *The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him* (vii. 15). The sword here stands for the vastation of truth and damnation of falsity; famine and pestilence for the vastation of good and damnation of evil. The sword is said to be without, and famine and pestilence within, because vastation of truth is without, but vastation

of good within; but when the life is formed according to falsity, damnation is signified by him who is in the field dying by the sword, and when the life is in evil, which is defended by falsity, damnation is signified by famine and pestilence devouring him who is in the city. In Leviticus: 5
I will bring upon you a sword that shall execute the vengeance of the covenant; and if ye shall be gathered together into your cities, I will send the pestilence among you, and will deliver you into the hand of the enemy, when I shall break the staff of your bread (xxvi. 25, 26) — where in like manner the sword stands for vastation of truth and damnation of falsity; the pestilence for damnation of evil; the vastation of good, which is signified by famine, is described by breaking the staff of their bread; by the cities into which they might be gathered together, in like manner as above, are signified falsities by which they defend evils — that cities are truths, thus in the opposite sense falsities, may be seen above (n. 402, 2268, 2712, 2943, 3216, 4492, 4493). In Ezekiel: *Therefore . . . because thou hast de-* 6
filed My sanctuary . . . with all thine abominations . . . a third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; a third part shall fall by the sword round about thee; and a third part I will scatter to every wind, and will draw out a sword after them (v. 11, 12) — where famine stands for damnation of evil, sword for damnation of falsity; to scatter to every wind, and to draw out the sword after them, is to dissipate truths and seize upon falsities. In Jeremiah: *If* 7
they shall offer burnt-offering or minchah, I will not accept them: but I will consume them with sword, and with famine, and with pestilence (xiv. 12). Again: *I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. And afterward . . . I will give Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence and from the sword, and from the famine, into the hand of Nebuchad-*

*rezzar.** . . . *He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out and falleth away to the Chaldeans that besiege you, he shall live, and his soul shall be unto him for a prey* (xxi. 6, 7, 9). Again: *I will send upon them the sword, the famine, and the pestilence, till they be consumed from off the earth* (xxiv. 10) — where also by the sword is signified the vastation of truth, by the famine the vastation of good, by the pestilence damnation. The like is signified by the sword, the famine, and the pestilence in the following passages in Jeremiah and Ezekiel: Jer. xxvii. 8; xxix. 17, 18; xxxii. 24, 36; xxxiv. 17; xxxviii. 2; xlii. 17, 22; xliv. 13:
8 Ezek. xii. 16. As those three follow in their order, therefore those three were proposed to David by the prophet Gad, namely, whether seven years of famine should come; or he should fly three months before his enemies; or three days' pestilence should be in the land (2 Sam. xxiv. 13)— to fly before his enemies standing for the sword. In Amos: *I have sent among you the pestilence after the manner of Egypt: I have slain your young men with the sword, with the captivity of your horses* (iv. 10). The pestilence after the manner of Egypt stands for the vastation of good by falsities, which are the manner of Egypt; I have slain your young men with the sword, with the captivity of the horses, stands for the vastation of truth. By young men are signified truths, and by horses things intellectual (see
9 n. 2761, 2762, 3217, 5321, 6534). In Ezekiel: *Pestilence and blood shall pass through thee* (v. 17). Again: *I will send into her pestilence and blood in her streets* (xxviii. 23) — where pestilence stands for adulterated good, and blood for falsified truth. That blood is falsified truth, may be
10 seen above (n. 4735, 6978). And in David: *Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday* (Ps. xci.

* The Latin has *Nebuchadnezzar*.

5, 6). Here the terror by night stands for falsity which is in secret; the arrow that flieth by day for falsity which is seen; the pestilence that walketh in darkness for evil which is in secret; the destruction that wasteth at noonday for evil which is seen. That pestilence is evil and the damnation of evil, is plain from death's being spoken of also, which is here distinguished from the pestilence only by this, that of death it is said that it wasteth at noonday, and of the pestilence that it walketh in darkness. Again: *He made a path for His anger; He spared not their soul from death, but gave their life over to the pestilence* (Ps. lxxviii. 50) — speaking of the Egyptians; the pestilence stands for every kind of evil and its damnation.

7103. *And the king of Egypt said unto them.* That this signifies answer from those who are in falsities, is evident from the signification of saying, when by Pharaoh to Moses and Aaron, as contrary thought (as above, n. 7094); thus the thought which is for answer; and from the representation of Pharaoh or the king of Egypt, as false knowledge (n. 6651, 6679, 6683, 6692), thus those who are in falsities.

7104. *Wherefore do ye, Moses and Aaron, loose the people from their works?* That this signifies that their Divine law and doctrine do not exempt them from sufferings, is evident from the representation of Moses, as the Lord as to the Divine law (see n. 6723, 6752); from the representation of Aaron, as the Lord as to the doctrine thence (n. 6998, 7009); from the signification of loosing, as exempting; and from the signification of works, as sufferings; for the works were labors, and also burdens — as follows — thus sufferings from combats, which are signified by works and burdens in the internal sense.

7105. *Get you unto your burdens.* That this signifies that they would live in combats, is evident from the signification of going, as living (see n. 3335, 4882, 5493, 5605); and from the signification of burdens, as infestations from falsities (n. 6757), thus combats against them.

7106. Verses 5–9. *And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens. And Pharaoh commanded in that day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as yesterday and the third day: let them go and gather straw for themselves. And the tale of the bricks, which they made yesterday and the third day, ye shall lay upon them; ye shall not diminish from it: for they are idle; therefore they cry, saying, Let us go and sacrifice to our God. Let the labor be made heavier upon the men, and let them do it; and let them not regard lying words.* "And Pharaoh said" signifies the will of those who infest the truths of the church; "Behold, the people of the land are now many" signifies the multitude of those of the spiritual church; "and ye make them rest from their burdens" signifies that they have not infested enough. "And Pharaoh commanded in that day" signifies the desire of infesting the truths of the church while in that state; "the taskmasters of the people, and their officers, saying" signifies those who most closely infest and who most closely receive; "Ye shall no more give the people straw" signifies lowest knowledges, the most general of all; "to make brick" signifies even to fictitious and false, which will be infused; "as yesterday and the third day" signifies not as in the former state; "let them go and gather straw for themselves" signifies, that they should procure for themselves those lowest knowledges. "And the tale of the bricks, which they made yesterday and the third day, ye shall lay upon them" signifies that the fictitious and false should be infused in abundance as before; "ye shall not diminish from it" signifies without diminution; "for they are idle" signifies because they are not enough assaulted; "therefore they cry, saying, Let us go and sacrifice to our God" signifies that hence they have so great thought of such worship. "Let the labor be made heavier upon the men"

signifies that the assault should be increased; "and let them do it" signifies to obtain the effect; "and let them not regard lying words" signifies lest they turn themselves to truths.

7107. *And Pharaoh said.* That this signifies the will of those who infest the truths of the church, is evident from the signification of saying, as the will — of which in what follows; and from the representation of Pharaoh, as those who infest the truths of the church (see n. 6651, 6679, 6683), thus who infest those of the spiritual church, for they are said to be in the truths of the church. That saying signifies willing, or the will, is because it involves what follows; for when any one wills anything, he utters it. As "he saith" involves whatever follows, so it signifies various things, as command (n. 7036), exhortation (n. 5012, 7033, 7090), communication (n. 3060, 4131, 6228), thought (n. 7094), properly perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5687).

7108. *Behold, the people of the land are now many.* That this signifies the multitude of those who are of the spiritual church, is evident from the signification of the people of the land, as those who are of the spiritual church (see n. 2928); for by people are signified those who are in the truths of faith (n. 1259, 1260, 3581), and by land is signified the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 4577).

7109. *And ye make them rest from their burdens.* That this signifies that they have not infested enough, is evident from the signification of burdens, as infestations from falsities, and thence combats (see n. 6757, 7104, 7105); hence to make them rest from their burdens means that they have not infested enough.

7110. *And Pharaoh commanded in that day.* That this signifies the lust of infesting the truths of the church while in that state, is evident from the signification of commanding, as ordering, and as in a command of the wicked there

is a lust for doing evil — for from this the command comes from them — therefore here by Pharaoh's commanding is also signified lust; from the representation of Pharaoh, as those who infest the truths of the church (see n. 6651, 6679, 6683); and from the signification of day, as state (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850).

7111. *The taskmasters of the people, and their officers, saying.* That this signifies those who most closely infest, and those who most closely receive, is evident from the signification of taskmasters, as those who compel to servitude (see n. 6852), and as this is effected by infestations, by taskmasters are also signified those who infest, but who most closely infest — of whom below; and from the signification of officers, as those who most closely receive; for the officers were of the sons of Israel, and the taskmasters were of the Egyptians, as is plain from what follows. Thus in the internal sense the officers are they who most closely receive, and the taskmasters they who most closely infest.

2 Who these are may be known from those in the other life who infest and infuse falsities and evils, and from those who receive and communicate them. They who infest and infuse falsities and evils are the hells, but that they may effect their purpose, they send forth from themselves emissaries, through whom they act. These appear not far from those who are infested; and this is done that the thoughts and intentions of many may be concentrated, otherwise they would be dissipated. Those emissaries appear in certain places of their own in the world of spirits, and from the very places where they appear, it may be known from what hell they are; some appear above the head at various altitudes and in various directions — some near the head to the right or left, and also behind; some below the head in various situations as to the body, in planes from the head even to the soles of the feet. They flow in with such things as are ejected from hell, and a spirit or a man does not perceive or know otherwise than that the things that

flow in are in himself — that is, that he himself thinks and intends them. Those emissaries are called subjects — of whom see what was shown above, from experience (n. 4403, 5856, 5983–5989). These as they most closely infest are signified by the taskmasters; but they who receive from them and communicate are the officers, and are intermediate spirits; for the officers, as was said above, were of the sons of Israel, but the taskmasters were of the Egyptians. Those were called officers among the Israelitish and Jew- 3
ish people, who told what was to be done, and who gave commandment; wherefore they also sat in the gates with the judges and elders, and spake to the people the sentences of judgment, and also the things commanded by the leader — as may be manifest from the following passages: *Judges and officers shalt thou make thee in all thy gates . . . according to thy tribes, and they shall judge the people with the judgment of justice* (Deut. xvi. 18). Again: When they shall go forth to war, the priest shall speak to the people, and shall admonish them not to be afraid; afterwards the officers shall say, that he that has built a house should return, and also the fearful (Deut. xx. 3, 5, 8). And in Joshua: Joshua commanded the officers to say to the people, that they should prepare provision for the journey, before they passed over Jordan (i. 10, 11). Again: At the end of three days it came to pass, when the officers passed through the midst of the camp, they gave commandment that when they saw the ark of the covenant of Jehovah, they also should go forward (iii. 2, 3). That their officers were governors of the people, distinct from their princes, may be seen above (Deut. i. 15); also that they were distinct from the elders (Deut. xxxi. 28); and from the judges (Joshua viii. 33).

7112. *Ye shall no more give the people straw.* That this signifies the lowest knowledges, and the most general of all, is evident from the signification of straw, as truths of knowledge (see n. 3114), and indeed knowledges the low-

est and most general of all, for the lowest food in the spiritual sense is straw, because it is the food of beasts. Those knowledges are called lowest which are full of fallacies of the senses, which the evil abuse to pervert goods and truths, and thus to support evils and falsities; for those knowledges by reason of fallacies can be turned in favor of the principles of falsity and of the lusts of evil. Such knowledges also are the most general of all, and unless they are filled with truths less general and more particular, they can serve falsities and evils, but in proportion as they are filled with truths, they are less serviceable to falsities and evils. Such are the knowledges whereby they who in the world have professed faith alone, and yet have lived a life of evil, infest the righteous in the other life; but as these knowledges are dispelled by angels, it is now said that they did not give straw to make brick, that is, that they did not add these to the fictitious and false things that would be infused. Such is the internal sense of these words, which indeed appears remote from the sense of the letter; but it is to be known that there is nothing in the natural world which does not correspond to something in the spiritual world; and the angels with man understand all things spiritually which man understands naturally; they do not know what straw is, nor brick; such things were known to them when they were in the world, but they were given to oblivion when they came into heaven, because there they took on spiritual things. Consequently, when angels perceive the ideas of such things with man, they turn them into corresponding spiritual things. That straw or grass is the lowest knowledge, and that bricks are what is fictitious and false, may be evident from several considerations; for all herbage and straw have no other signification; but seeds, barley, wheat, and the like are interior truths and goods; and stones not artificial are truths.

7113. *To make brick.* That this signifies to make things fictitious and false that would be infused, is evident from

the signification of making brick, as framing falsities (see n. 1296, 6669). In the historic sense of the letter it is said that the sons of Israel made bricks, and thus as it were that they framed falsities; but in the internal sense it is signified that the infernals, who are in falsities, infused those things. And since, as was said above, such things appear to pertain to those who receive them, the sense of the letter is according to the appearance, which however is explained by the internal sense. That there are very many such things in the sense of the letter, may be seen above (n. 5094, 6400, 6948).

7114. *As yesterday and the third day.* That this signifies not as in the former state, is evident from the signification of yesterday and the third day, as what is past (see n. 6983); and as all times signify states (n. 2625, 2788, 2837, 3254, 3356, 4814, 4882, 4901, 4916), therefore yesterday and the third day signifies the former state.

7115. *Let them go and gather straw for themselves.* That this signifies that they should procure for themselves those lowest knowledges, is evident from the signification of gathering, as procuring, and from the signification of straw, as lowest knowledges — of which just above (see n. 7112).

7116. *And the tale of the bricks, which they made yesterday and the third day, ye shall lay upon them.* That this signifies that things fictitious and false should be infused in abundance as in the former state, is clear from the signification of tale, as abundance, here the same abundance; from the signification of brick, as things fictitious and false — of which just above (n. 7113); from the signification of yesterday and the third day, as the former state — of which also just above (n. 7114); and from the signification of laying upon them, as infusing, because it is said of what is fictitious and false. From these things it is plain that by laying upon them the tale of brick, which they made yesterday and the third day, is signified that things fictitious

and false were to be infused in the same abundance as in the former state.

7117. *Ye shall not diminish from it.* That this signifies without diminution, is evident without explanation.

7118. *For they are idle.* That this signifies that they are not enough assaulted, is evident from the signification of being idle, as not being enough infested by falsities, thus not enough assaulted. How this is, may also be known from those who are infested by falsities in the other life; they who infest, as far as possible hinder the well-disposed whom they infest from thinking about the Lord; as soon as any thought of the Lord openly flows in, they at once take it away, which they have the skill to do with great dexterity. But as thought concerning the Lord, with those who are infested, still prevails universally, and is thus too interior to be plain to view — for it flows in through heaven — therefore as soon as they cease to be infested, they come into thought concerning the Lord; for what flows in from heaven and reigns universally, reveals itself in every state of freedom. From this is plain what is the internal sense of these words, For they are idle, therefore they cry, saying, Let us go and sacrifice to our God.

7119. *Therefore they cry, saying, Let us go and sacrifice to our God.* That this signifies that hence they have so great thought concerning such worship, is evident from the signification of crying, as here thought — for by saying and speaking is signified thought (see n. 2271, 2287, 7094), therefore also by crying, but by crying is signified strong thought and with full intention of doing, hence is said so great thought; and from the signification of sacrificing to their God, as the worship of the Lord (n. 6905, 7101). But because Pharaoh said that he did not know Jehovah (n. 7095, 7097), and because the Egyptians were averse to sacrifices (n. 1343), and because Moses said that they would go three days' journey into the wilderness (n. 6904, 7100), therefore it is said, such worship.

7120. *Let the labor be made heavier upon the men.* That this signifies that the assault should be increased, is evident from the signification of making heavier, as being increased; from the signification of labor, when said by those who infest by falsities, as the purpose of subjugation (n. 6666, 6670, 6671), thus assault, for by assault they intend to subjugate; and from the signification of the men, as those who are of the spiritual church. There are two words in the original language which signify *man;* the one is Adam, and the other Enosh. By the man called Adam is meant the man of the celestial church; but by the man called Enosh is meant the man of the spiritual church. Here the men are expressed by Enosh, because the subject is those who are of the spiritual church.

7121. *And let them do it.* That this signifies to obtain the effect, is evident without explanation.

7122. *And let them not regard lying words.* That this signifies let them not turn themselves to truths, is evident from the signification of regarding, as turning one's self; and from the signification of lying words, when said by those who are in falsities, as truths; for they who are in falsities call truths falsities, thus lying words, and falsities they call truths, for they are in the opposite of the truth. In these verses now, in the internal sense, is described the infestation of the well-disposed in the other life by falsities, and the manner is also expressed in which they are infested. Such infestation is permitted for the end that falsities may be removed, and truths be implanted, which can in no wise be effected without infestation; for there clings to man in his memories, after death, everything of his thought in the world, of his intention, will, speech, and action, for nothing is obliterated. That these things are impressed on his memories, especially the interior, which is properly the memory of his spirit, may be seen above (n. 2469, 2470, 2474, 2475). And this being so, it must needs be that things filthy and defiled, and also evils and

falsities, acquired from the life in the world, adhere and cause the truths which a man has learned and the goods
2 which he has received, to be hid. For truths and goods cannot come forth among such filthy and defiled things; therefore before truths and goods can appear, and the man thus be associated with those who are in heaven, it is necessary that those evils and falsities be uncovered, so that he may see them and know them, and thus learn what is true and what is good. This can in no wise be done without combat with the evils and falsities in himself; which combat actually takes place, the evil spirits exciting falsities and evils, and the angels excusing if the end has been good, and implanting truths. This is perceived as if it were in himself, as is the case with temptation in man, which is felt only as in him, when yet it is the combat of angels with evil spirits outside of him (see n. 3927, 4249, 4307, 5036, 6657). That this is so has been granted me to know with certainty from much experience. These things are said that it may be known why infestation from falsities takes place with those who are of the spiritual church, which infestation is treated of in the above verses, and also in those that follow.

7123. Verses 10–13. *And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go yourselves, get you straw where ye can find it: for nothing shall be diminished from your service. And the people dispersed into all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, Fulfil your works, the task of a day in its day, as when there was straw.* "And the taskmasters of the people went out, and their officers" signifies the sending forth and presence of those who most closely infest, and most closely receive; "and they spake to the people, saying" signifies perception; "Thus saith Pharaoh" signifies concerning infestations; "I will not give you straw" signifies no longer then most

general knowledges. "Go yourselves, get you straw where ye can find it" signifies that they should procure for themselves elsewhere, wherever they were able; "for nothing shall be diminished from your service" signifies infusions of falsities without diminution. "And the people dispersed into all the land of Egypt" signifies that they overspread the natural mind from all sides; "to gather stubble for straw" signifies to find any truth of knowledge. "And the taskmasters were urgent" signifies that they who most closely infested were harassing; "saying, Fulfil your works, the task of a day in its day" signifies that they should serve falsities so called in every state; "as when there was straw" signifies just as they served their truths so called.

7124. *And the taskmasters of the people went out, and their officers.* That this signifies the sending forth and presence of those who most closely infest, and most closely receive, is evident from the signification of going out, as sending forth, because they who are signified by taskmasters are sent forth, that they may serve for means of communicating — as may be evident from what was said above (n. 7111), as also that to go out is to present one's self before another in a form accommodated to him (n. 5337), and thus also is presence; from the signification of taskmasters, as those who most closely infest; and from the signification of officers, as those who most closely receive and communicate infestations (n. 7111).

7125. *And they spake to the people, saying.* That this signifies perception, is evident from the signification of saying in the historicals of the Word, as perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5687).

7126. *Thus saith Pharaoh.* That this signifies concerning infestations, is evident from the representation of Pharaoh, as those who infest such as are of the spiritual church — see what has been said above — thus infestations.

7127. *I will not give you straw.* That this signifies no longer then most general knowledges, is evident from the signification of not giving, as no longer furnishing; and from the signification of straw, as the most general knowledges of all (see n. 7112). How this is, has been said above; but it shall be told further, that straw, that is, knowledges the most general of all, are in the other life urged upon the well-disposed who are infested, especially by those who have been of the church, and have persuaded themselves that faith alone saves, yet have not lived the life of faith, but the life of evil. These are in the other life the same that they had been in the world, skilful in confirmations in favor of faith alone, by which they say
2 that man is saved however he has lived; but those confirmations are nothing but reasonings agreeing with the given proposition; for everything, even what is most false, may be confirmed by reasonings, and also by arts of eloquence and argument may be presented to the simple as true. For this purpose they apply especially such things from the Word as are the most general of all, which without the internal sense of the Word, may be turned to favor any opinion. Such are the things which they urge upon, and by which they infest those who are of the spiritual church; when yet they are nothing but chaff or straw for making bricks, since they exclude the veriest essential, namely, charity. They say indeed that works of charity are the fruits of faith, but still they make those works of no account, and persuade that man is saved by faith alone, whatever his life has been, even in the last hour of life, thus by faith without its fruits, consequently without the life of
3 faith and charity. So long as such things are urged upon the well-disposed in the other life, they have arguments for combat, and are able to defend themselves, since they see that reasonings are fallacious when the essential, which is charity, is so excluded, and also when they observe that no regard is paid to life; these things they see, as in clear

day, from all things and each in the other life. Such now are what are meant by knowledges the lowest and most general of all, signified by straw. They who have persuaded themselves that faith alone saves, and yet have lived the life of evil, are in hell at some depth toward the right a little in front; and I have heard them thence infesting the well-disposed with reasonings; but these, being led of the Lord by the angels, rejected those reasonings as vain, and also detected the fallacies which were in the confirmations and arguments from the general truths of the Word.

7128. *Go yourselves, get you straw where ye can find it.* That this signifies that they should procure those things for themselves elsewhere, wherever they were able, is evident from the signification of getting where they could find, as procuring for themselves elsewhere, where they were able; and from the signification of straw, as knowledges, the lowest and most general of all (n. 7112, 7127).

7129. *For nothing shall be diminished from your service.* That this signifies infusions of falsities without diminution, is evident from the signification of nothing being diminished, as without diminution; and from the signification of work, as assault from falsities (see above, n. 7120), thus also infestation.

7130. *And the people dispersed into all the land of Egypt.* That this signifies that they overspread the natural mind from all sides, is evident from the signification of dispersing, as overspreading; and from the signification of the land of Egypt, as the natural mind (n. 5276, 5278, 5280, 5288, 5301). There are two minds in man, one is the natural, and the other the rational; the natural mind is the mind of the external man, but the rational is the mind of the internal man. The things of the natural mind are called knowledges, but those of the rational mind are called intellectual conclusions; they are also distinguished by this, that what is of the natural mind, is for the most part in the light of the world, which is called the light of

nature; but what is of the rational mind is in the light of heaven, which is spiritual light.

7131. *To gather stubble for straw.* That this signifies to find some truth of knowledge, is evident from the signification of stubble for straw, as truth of knowledge, for stubble is such truth as is accommodated to the knowledge signified by straw. Stubble is such truth because it is the stalk in the top of which is seed, and by seeds in the Word are signified truths and goods; thus by the stalk which is beneath them, is signified the general vessel of truth, consequently truth of knowledge; for the knowledges of faith and charity are indeed truths, but general truths, and thus the recipient vessels of particular and single truths — as may also be evident to every one. For example: it is a truth of knowledge that charity toward the neighbor is the essential of the church; also that faith cannot be given except where charity is; and likewise that truth and good can be conjoined, but not truth and evil, nor good and falsity — besides many similar truths, which are truths of knowledge. That these can be stored with innumerable things, may be evident from this, that volumes may be written about them, and still the particular truths, which are the interior things of faith, can never be described, for they can only be seen in the light of heaven, and do not fall into natural expressions. Those truths are like charity, which is spiritual affection, and which for the most part cannot be expressed by words, only as to its generals, namely, those which put on a natural dress, and which may be compared with such things as are in the world. This is said that it may be known what general knowledges are.

7132. *And the taskmasters were urgent.* That this signifies that they who most closely infest were harassing, is evident from the signification of taskmasters, as those who most closely infest (see n. 7111); and from the signification of urging, as harassing.

7133. *Saying, Fulfil your works, the task of a day in its*

day. That this signifies that they should serve falsities so-called in every state, is evident from the signification of fulfilling your works, as serving falsities; for by making bricks are signified things fictitious and false that are infused (see n. 7113), and as these are the works which they were to fulfil, it signifies that they should serve those; it is said falsities so called, because the evil do not recognize the falsities which they speak as falsities, but as truths. That by a day in its day is meant in every state, is evident from the signification of day, as state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850).

7134. *As when there was straw*. That this signifies just as they served their truths so called, is evident from the signification of straw, as general knowledge, which is the vessel of truth (see n. 7112, 7131). It is said truths so called, because these words are spoken by the evil, who do not recognize truths as truths.

7135. Verses 14–18. *And the officers of the sons of Israel were beaten, whom Pharaoh's taskmasters had set over them, saying, Wherefore do ye not fulfil your task in making brick, as yesterday and the third day, so also yesterday and to-day? And the officers of the sons of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; and thy people have sinned. And he said, Ye are idle, ye are idle: therefore ye say, Let us go and sacrifice to Jehovah. And now go ye, serve, and straw shall not be given you, yet shall ye deliver the tale of bricks.* "And the officers of the sons of Israel were beaten" signifies that they who most closely received and communicated infestations, were hurt by falsities infused; "whom Pharaoh's taskmasters had set over them" signifies those who were infused by the infestors; "saying, Wherefore do ye not fulfil your task in making brick" signifies that they do not receive and communicate the infusions of falsities, as was

enjoined; "as yesterday and the third day" signifies as in the former state; "so also yesterday and to-day" signifies the state thereafter. "And the officers of the sons of Israel came" signifies those who most closely received and communicated; "and cried unto Pharaoh" signifies indignation testified before those who infested; "saying, Wherefore dealest thou thus with thy servants" signifies that thus they could not perform the duty enjoined. "There is no straw given unto thy servants" signifies that knowledges containing truth are no longer furnished; "and they say to us, Make brick" signifies that they must still sustain falsities infused; "and, behold, thy servants are beaten" signifies that so falsities injure; "and thy people have sinned" signifies that thus they have guilt in having done evil. "And he said" signifies answer; "Ye are idle, ye are idle" signifies that they have not been sufficiently assaulted; "therefore ye say, Let us go and sacrifice to Jehovah" signifies that hence is thought concerning such worship; "and now go ye, serve" signifies continuation of infestation; "and straw shall not be given you" signifies without such knowledges; "yet shall ye deliver the tale of bricks" signifies falsities which were to be infused in abundance.

7136. *And the officers of the sons of Israel were beaten.* That this signifies that they who most closely received and communicated infestations, were injured by infused falsities, is evident from the signification of being beaten, as being injured by falsities, because by the taskmasters, by whom are signified infestors, for to be beaten in the spiritual sense is not to be beaten, but to be injured as to truth and good, that is, as to what is of spiritual life — just as to die in the spiritual sense is not to die, but to be deprived of truth and good, and to be in falsity and evil, and on this account to be condemned; from the signification of officers, as those who most closely receive and communicate infestations (see n. 7111); and from the representation of the sons of Israel, as those of the spiritual church (n. 6426,

6637), with whom they who are signified by officers, communicated.

7137. *Whom Pharaoh's taskmasters had set over them.* That this signifies those who were infused by the infestors, is evident from the signification of setting over them, as being infused, because done by infusion — of which in what follows; and from the signification of taskmasters, as those who infest (see n. 7111). How this is cannot be known but from experience with such in the other life. It was said above that by taskmasters are signified those who most closely infest, and by officers those who most closely receive and communicate (n. 7111); they who so receive and communicate, are simple, well-disposed spirits, who especially serve such a use; these are infused by the infestors, by arts known only in the other life, into the society with which they thus procure for themselves communication, and this is effected by those who infest and are signified by the taskmasters; thus the hells have communication on their part, and they who are infested on theirs. That this is the case, I have seen a hundred times, if not a thousand, and have also experienced. From this it is plain that what is signified by these words in the internal sense, cannot be known except from experience concerning such things in the other life.

7138. *Saying, Wherefore do ye not fulfil your task in making brick?* That this signifies that they do not receive and communicate the infusions of falsities, as was enjoined, is evident from the signification of officers, to whom these things are said, as those who most closely receive and communicate (see n. 7111); from the signification of finishing the task, as doing it as was enjoined; and from the signification of making brick, as receiving what is fictitious and false (n. 7113).

7139. *As yesterday and the third day.* That this signifies as in the former state, is evident from the signification of three days ago, as a former state (see n. 6983, 7114).

7140. *So also yesterday and to-day.* That this signifies the state thereafter, is evident from the signification of yesterday, as the former state — as just above; and from the signification of to-day, as what is perpetual (see n. 2838, 3998, 4304, 6165), consequently what is everlasting, and thus thereafter as before.

7141. *And the officers of the sons of Israel came.* That this signifies those who most closely received and communicated, is evident from the signification of the officers of the sons of Israel, as those who most closely receive and communicate infestations — of which just above (n. 7136).

7142. *And cried unto Pharaoh.* That this signifies indignation testified before those who infested, is evident from the signification of crying, as here testifying indignation, namely, that they were beaten, that is, were injured by falsities infused and that straw was not given to make brick, that is, that they received and infused only what was fictitious and false; and from the representation of Pharaoh, as those who infest (see n. 6651, 6679, 6683, 7126).

7143. *Saying, Wherefore dealest thou thus with thy servants?* That this signifies that thus they could not perform the duty enjoined, is evident from the signification of a servant, as one who ministers and performs duty; he, as he serves, is called a servant — as in the Word throughout. That he is called a servant who obeys, may be seen above (n. 1713), as also that serving is toil (n. 3824, 3846); and as what now follows involves that they could not endure that service, it is plain that by the words, Wherefore dealest thou thus with thy servants, is signified that thus they could not perform the duty enjoined.

7144. *There is no straw given unto thy servants.* That this signifies that knowledges containing truth are no longer furnished, is evident from the signification of straw, as knowledges the most general of all (see n. 7112), which being like vessels that may be filled with truths (n. 4345, 4383, 5208, 7131), are called knowledges containing truth;

from the signification of not being given, as not being furnished; and from the signification of servants, as those who minister and perform duty — of which just above (n. 7143).

7145. *And they say to us, Make brick.* That this signifies that still they must endure infused falsities, is evident from the signification of making brick, as receiving things fictitious and false, which are infused by the evil (n. 7113), here enduring them.

7146. *And, behold, thy servants are beaten.* That this signifies that so falsities injure, is evident from the signification of being beaten, as being injured by falsities (see n. 7136).

7147. *And thy people have sinned.* That this signifies that thus they have guilt in that they have done evil, is evident from the signification of sinning, as being guilty of evil, and in that case, receiving deserved punishment. How it is in general with what is contained in this and the preceding verse shall be told. They who are in the lower earth are infested by falsities and evils infused from the hells round about, in order that evils and falsities may be removed, and truths and goods be implanted, and that so they may be brought into a state in which they can be taken up into heaven (see n. 7090, 7122). But near the end they are more severely infested than before; for then truths are taken from them, and it is permitted that they be infested by mere falsities, and this even to despair; for it is of Divine order that the last of infestation and temptation should be despair (see n. 1787, 2694, 5279, 5280). That this state of those who are of the spiritual church might be represented by the sons of Israel, this was done by Pharaoh, and this when the infestations were near an end, that is, when the people were to be liberated and led into the land of Canaan. It is to be known that infestations 2
are effected in this manner, namely, that falsities and evils from the hells are infused into the thoughts, and also truths

and goods from heaven, that is, through heaven from the Lord: this is because a man and a spirit do not think from themselves, but all things flow in. Though this is altogether different from the appearance to the senses, and thus seems incredible, it is nevertheless most true — see on the subject what has been already adduced and shown from experience (n. 2886, 4151, 4249, 5846, 5854, 6189–6215, 6307–6327, 6466–6495, 6598–6626). From this it may be known how it is to be understood that infestations are effected by the infusion of falsities, and that this is increased even to despair.

7148. *And he said.* That this signifies answer, is evident from the signification of saying, as answer (n. 7103).

7149. *Ye are idle, ye are idle.* That this signifies that they were not enough assaulted, is evident from the signification of being idle, as not being enough assaulted, namely, by falsities (see n. 7118).

7150. *Therefore ye say, Let us go and sacrifice to Jehovah.* That this signifies that hence is thought of such worship, is evident from what was said above (n. 7119), where are like words.

7151. *And now go ye, serve.* That this signifies a continuation of infestation, is evident from the signification of serving, as being infested by falsities (see n. 7120, 7129); hence, go ye, serve, is the continuation of infestation; for they complained of service, but the answer was, that it should be continued.

7152. *And straw shall not be given you.* That this signifies without such knowledges, is evident from the signification of straw, as knowledges the most general, and hence the containants of truth (see n. 7112, 7144). That they should be without them, is signified by the words, shall not be given you.

7153. *Yet shall ye deliver the tale of bricks.* That this signifies falsities which were to be infused in abundance, is evident from what was said above (n. 7116), where are

like words. These now are the contents of these verses in the internal sense, and which in the sight of man appear perhaps as of little moment, and also disconnected; nevertheless they are each of them essential to the subject treated of, and in most beautiful coherence. That this is so is perceived by angels, for they see the series and connections of things in the light of heaven, with innumerable arcana formed from interior truths, whence the things have a most beautiful and pleasing form. This cannot at all be seen by man, because interior truths are hid from him, hence neither can he connect them together, but they appear to him disconnected, and consequently, as just said, of little importance.

7154. Verses 19–21. *And the officers of the sons of Israel saw that they were in evil, when it was said, Ye shall not minish aught from your bricks, the task of a day in its day. And they met Moses and Aaron who stood in the way as they went forth from Pharaoh: and they said unto them, Jehovah look upon you, and judge, because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword into their hand to slay us.* "And the officers of the sons of Israel saw that they were in evil" signifies that they saw themselves near damnation; "when it was said, Ye shall not minish aught from your bricks" signifies because nothing was diminished of the infusing of falsities; "the task of a day in its day" signifies in every state whatever. "And they met Moses and Aaron" signifies thought concerning the law Divine and doctrine thence; "who stood in the way as they went forth from Pharaoh" signifies manifestation at the time when falsities did not so much infest; "and they said unto them" signifies perception; "Jehovah look upon you, and judge" signifies Divine disposal; "because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants" signifies that by reason of those things all who are in falsities have

so great an aversion to our service; "to put a sword into their hand to slay us" signifies that hence they have so great an ardor to destroy the truths of the church by falsities.

7155. *And the officers of the sons of Israel saw that they were in evil.* That this signifies that they saw themselves near damnation, is evident from the signification of seeing, as apperceiving (n. 2150, 3764, 4567, 4723, 5400); from the signification of officers, as those who most closely receive and communicate infestations (n. 7111, 7136); and from the signification of evil, as damnation; for evil viewed in itself is hell (n. 6279), thus damnation. That to be in evil is to be near damnation, is because those who most closely received and communicated infestations, were injured, which is signified by their being beaten by the taskmasters (n. 7136), and by falsities continually infused they were infested even to despair (n. 7147). Hence it is, that by seeing that they were in evil, is signified that they perceived themselves to be near damnation. For they who are in despair, since they imagine that they can no longer bear assaults, think that they cannot but deliver themselves up as captives to falsities, such being the state of despair; but then they begin to be relieved, and to be drawn as it were out of darkness into light.

7156. *When it was said, Ye shall not minish aught from your bricks.* That this signifies because nothing was diminished of the infusing of falsities, is evident from the signification of not minishing aught, as that nothing was to be diminished — as also above (n. 7129); and from the signification of making bricks, as sustaining infused falsities (n. 7113, 7145).

7157. *The task of a day in its day.* That this signifies in every state whatever, is evident from the signification of day by day, as in every state whatever — as above (see n. 7133).

7158. *And they met Moses and Aaron.* That this signi-

fies thought concerning the Divine law and the doctrine thence, is evident from the signification of meeting, as thought — for by their meeting is here meant that they came upon them and spoke with them, which in the internal sense is to think of those things which they represent — that to speak is to think, may be seen above (n. 2271, 2287, 2619); from the representation of Moses, as the Divine law (n. 6752); and from the representation of Aaron, as the doctrine of good and truth (n. 6998, 7009, 7089).

7159. *Who stood in the way as they went forth from Pharaoh.* That this signifies manifestation at the time when falsities did not so much infest, is evident from the signification of standing in the way, when said of the Divine law and doctrine thence, as manifestation; and from the signification of going forth from Pharaoh, as when falsities did not so much infest. That Pharaoh is infesting falsity, may be seen above (n. 7107, 7110, 7126, 7142).

7159½. *And they said unto them.* That this signifies perception, is evident from the signification of saying in the historicals of the Word, as perceiving — of which frequently above.

7160. *Jehovah look upon you, and judge.* That this signifies Divine disposal, is evident from the signification of Jehovah's seeing and judging, as Divine disposal, for what Jehovah sees and judges, He disposes. By seeing is signified the Divine perception, properly foresight; and by judging is signified the Divine ordering, properly providence. Because these things are signified in the internal sense by the words, it was customary to say, when evil happened by any one's fault, Let Jehovah look and judge.

7161. *Because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants.* That this signifies that by reason of those things, all they who are in falsities have so great an aversion to our service, is evident from the signification of making to be abhorred,

as aversion, of which in what follows; and from the signification of savor, as the perception of what is grateful (see n. 925, 1514, 1517–1519, 3577, 4626, 4628, 4748); and as savor is the perception of what is grateful, it is the perception of faith and charity, for these are grateful (see n. 1519, 4628, 4748); and because these are grateful, service is most grateful, for it is the very good itself of faith and charity; hence it is, that by savor is here signified
2 service. As odor is all that which is grateful to the Lord, so stench is that which is ungrateful to the Lord, consequently stench is aversion, and also abomination. Stench also actually corresponds to the aversion and abomination which are of falsity and evil. Because stench stands for that which is of aversion, in the Word stench is used to express aversion — as in 1 Samuel: *Israel was made to stink with the Philistines* (xiii. 4). Again: Achish says of David, *He hath made himself utterly to stink with his people, with Israel* (xxvii. 12). Again: *When the sons of Ammon saw that they were made to stink with David* (2 Sam. x. 6). Again: *Ahithophel said unto Absalom . . . all Israel shall hear that thou art become a stench to thy father* (xvi. 21). In these passages stench stands for aversion. And in Isaiah: The slain of the nations *shall be cast out, and the stink of their carcases shall come up, and the mountains shall be melted with blood* (xxxiv. 3) — where stink stands for evil that is abominable. In like manner in Amos (iv.
3 10) and in David (Ps. xxxviii. 5, 6). That in the eyes of Pharaoh and in the eyes of his servants, is in the perception of all those who are in falsities, is evident from the signification of eyes, as perception (n. 4339); and from the representation of Pharaoh, as those who are in falsities (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142). Their savor is said to be abhorred in their eyes, because all who are in falsities and evils have an aversion to goods, and
4 truths are a stench to them. That they who are in evils, and thence in falsities, carry a stench about them, is very

manifest from the hells which are called the hells of corpses, where are assassins and those who are most tenacious of revenge; and from the hells which are called excrementitious, where are adulterers and those who have regarded filthy pleasures for an end. When those hells are opened, intolerable stenches thence exhale (n. 4631), but those stenches are not so perceived except by those who have the interiors, which are of the spirit, open; while they who are in those hells perceive the stenches as grateful, and hence love to live in them (n. 4628). They are like the animals which live among dead bodies and excrements, and find there the enjoyment of their life. When they come out of the sphere of those stenches, sweet and grateful odors are disagreeable and most ungrateful to them. From these things it may be evident how it is to be understood that they who are in falsities have such an aversion to the things of the law Divine, and of doctrine thence, which are represented by Moses and Aaron — of whom it is said that they made their savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants.

7162. *To put a sword into their hand to slay us.* That this signifies that hence they have so great ardor to destroy the truths of the church by falsities, is evident from the signification of a sword, as falsity combating and devastating (see n. 2799, 6353, 7102); and from the signification of slaying, as destroying the things of faith and charity (n. 6767). The things of faith and charity are signified by the sons of Israel, of whom it is said that they should be slain; for the essentials of the spiritual church, which is signified by the sons of Israel (n. 6637), are charity and faith.

7163. Verses 22, 23. *And Moses returned unto Jehovah, and said, Lord, wherefore hast Thou done evil unto this people? why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil unto this people; and delivering Thou hast not delivered*

Thy people. "And Moses returned unto Jehovah, and said" signifies complaint from the law Divine; "Lord, wherefore hast Thou done evil unto this people" signifies that they who are in truths and goods are too much infested by falsities; "why is it that Thou hast sent me" signifies when yet the law proceeding from the Divine seems to say otherwise. "For since I came to Pharaoh to speak in Thy name" signifies when the command from what is of the law Divine appeared to those who are in falsities; "he hath done evil unto this people" signifies that then by falsities infused they seemed to be injured who are in the truths and goods of the church; "and delivering Thou hast not delivered Thy people" signifies that they were not exempted from a state of infestations by falsities.

7164. *And Moses returned unto Jehovah, and said.* That this signifies complaint from the law Divine, is evident from the signification of returning unto Jehovah, as preferring complaint to the Divine concerning the infestation of those who are in truths and goods, by those who are in falsities and evils — that to return to Jehovah is complaint, is plain from what follows; and from the representation of Moses, as the law Divine (see n. 6723, 6752, 6771, 6827, 7014); hence the complaint is from truth which is of the law Divine, that they who are in falsities have such dominion over those who are in truths.

7165. *Lord, wherefore hast Thou done evil unto this people.* That this signifies that they who are in truths and goods are too much infested by falsities, is evident from the signification of doing evil, as permitting that they should be too much infested by falsities — for this in the spiritual sense is to do evil, when said of those who are in truths and goods; and from the representation of the sons of Israel, who are here the people, as those who are of the spiritual church, thus who are in the truths of the church, and in its goods — as just above (n. 7162).

7166. *Why is it that Thou hast sent me?* That this signifies when yet the law proceeding from the Divine seems to say otherwise, is evident from the signification of why is it, as why it is so, when said otherwise; from the representation of Moses, who says these things of himself, as the law from the Divine — of which just above (see n. 7164); and from the signification of being sent, as proceeding (n. 4710, 6831). Hence by, Why is it that Thou hast sent me? is signified that the law proceeding from the Divine seems to say otherwise. As this is said by him who complains of infestation from falsities, it appears as if the law from the Divine said otherwise, therefore it is said that it seems to say otherwise, when yet it does not say otherwise. For the law from the Divine is the law of order, and the law of order concerning those who are in a state of infestations from falsities, is that they should be infested even to despair, and unless they are infested to despair, the end of the use of the infestation is not attained. That temptation is increased even to despair, manifestly appears from the Lord's temptation in Gethsemane (Matt. xxvi. 38, 39: Mark xiv. 33–36: Luke xxii. 44), and also afterward upon the cross (Matt. xxvii. 46); and the temptation of the Lord is a type of the temptation of the faithful; wherefore the Lord says, that whosoever would follow Him must take up his cross (Matt. x. 38; xvi. 24); for the glorification of the Lord is a type of the regeneration of man (n. 3138, 3212, 3296, 3490, 4402, 5688), and regeneration is principally effected by temptations.

7167. *For since I came to Pharaoh to speak in Thy name.* That this signifies when the command from those things which are of the law Divine appeared to those who are in falsities, is evident from the signification of coming to speak, as bearing a command, here appearing — for a command from the Divine is not manifestly borne to those who are in the hells, but exhortation is made to them through spirits, and hence it appears to them as a com-

mand from the Divine; from the representation of Pharaoh, as those who are in falsities and infest (see n. 6651, 6679, 6683, 7107, 7110, 7126, 7142); and from the signification of the name of Jehovah, as the all of faith and charity, by which the Lord is worshipped (n. 2724, 3006, 6674), thus everything that is of the law Divine, since the law Divine is nothing else than what is of charity and faith. For the law Divine is truth Divine proceeding from the Lord, and what proceeds from the Lord is Divine good and truth, and Divine good is love and charity, and Divine truth is faith.

7168. *He hath done evil unto this people.* That this signifies that then by infused falsities they seemed to be injured who are in the truths and goods of the church, is evident from the signification of doing evil, as injuring by infused falsities, here seeming to be injured, since those who are under infestation and in temptation cannot be injured by infused falsities, inasmuch as the Lord protects; and from the representation of the sons of Israel, who are here the people, as those who are in the truths of the church and its goods — as above (7162).

7169. *And delivering Thou hast not delivered Thy people.* That this signifies that they were not exempted from a state of infestations by falsities, is evident from the signification of being liberated, as being exempted from a state of infestation by falsities; for in what goes before, the subject is infestations by falsities, hence to be liberated here is to be exempted from them. That thy people are those who are in the truths and goods of the church, and are infested, may be seen just above (n. 7165, 7168).

CONTINUATION CONCERNING THE SPIRITS AND THE INHABITANTS OF THE EARTH MERCURY.

7170. The spirits of Mercury appeared at the left in the form of a globe, and next in a mass extending in length; and I wondered whither they would go, whether to this earth or elsewhere, and presently I observed that they turned themselves to the right, and in whirling on they approached the earth Venus, on the side of it which is turned away from the sun. But when they came thither, they said that they would not stay there, because the inhabitants were evil; therefore they turned themselves to the other part of that earth which looks to the sun, and then said that they were willing to stay there, because the inhabitants were good. When they had done so, I felt in the brain a remarkable change, and a strong influence from them. From this it was given to conclude that the spirits of Venus who are on that part of the planet, agreed with those of the planet Mercury, and that they relate to the memory of material things, agreeing with the memory of things immaterial, which the spirits of Mercury constitute; hence a stronger influence was felt from them when they were there.

7171. It must be known that the sun of this world does not appear to any spirit, nor anything of its light; for the light of our sun is to spirits as gross darkness. That sun remains in their perception only from having been seen while they were in the world, and it is presented to them in idea as something very dark, and this behind them, at a great distance, in altitude a little above the plane of the head. The planets within that solar system appear in a fixed position relative to the sun: Mercury behind a little toward the right; the planet Venus to the left a little behind; the planet Mars to the left in front; the planet

Jupiter in like manner to the left in front, but at a greater distance; the planet Saturn wholly in front at a great distance; the Moon to the left at some height; the satellites also to the left relatively to their own planet. Such is the situation of those planets in the ideas of spirits and angels; and the spirits also appear near their own planet, but out of it.

7172. Once I saw that spirits of our earth were with spirits of the earth Mercury, and I heard them talking together; and then among other things the spirits of our earth asked them in whom they believed. They answered that they believed in God; but when further questioned about the God in whom they believed, they would not say, since it is their custom not to answer questions directly. But then the spirits from the earth Mercury in turn asked the spirits from our earth, in whom they believed. They said that they believed in the Lord God. The spirits of Mercury then said that they perceived that they believed in no God, and that they had a habit of saying with the mouth that they believe, when still they did not believe. The spirits of Mercury have an exquisite perception from continually exploring by means of perception what others know. The spirits of our earth were among those who, in the world, made profession of faith from the doctrine of the church, but still did not live the life of faith. When the spirits from our earth heard this, they were silent, because from perception then given them they acknowledged that it was so.

7173. Some spirits knew from heaven that once a promise had been made to the spirits of the earth Mercury, that they should see the Lord, and in consequence the spirits about me asked them if they remembered that promise. They said that they did remember it, but that they did not know whether the promise was such an one as to be beyond a doubt. Even while they were thus talking together, the Sun of heaven appeared to them. The Sun of heaven,

which is the Lord, is seen only by those who are in the inmost or third heaven; others see the light from it, and also the moon (n. 1529–1531, 4060). When the Sun was seen, they said that this was not the Lord God, because they saw no face. Meanwhile the spirits were talking together, but I do not know what they said. Suddenly however the Sun again appeared, and in the midst of it the Lord encompassed with a solar circle. On seeing this, the spirits of Mercury humbled themselves profoundly, and remained quiet. Then also the Lord from the Sun was seen by spirits of this earth who when they were men saw Him in the world; and they all one after another, and thus many in order, testified that it was the Lord Himself; and this they testified before all the company. Then also the Lord from the Sun was seen by the spirits of the planet Jupiter, who declared with emphatic voice, that it was He Himself Whom they had seen on their earth, when the God of the universe appeared to them.

7174. Certain of them, after the Lord had been seen, were led toward the front to the right, and as they advanced they said that they saw a light much clearer and purer than they had ever seen before, and that no greater light was possible; and it was then eventide here. Those who said this were many.

7175. Some time after there was shown me a woman of the inhabitants of the earth Mercury; she had a beautiful face, but it was smaller than that of a woman of our earth; her shape also was more slender, but her height was the same; she wore on her head a linen cap, put on without art, yet becomingly. A man also was seen from that earth, who likewise was more slender in body than the men of our earth; he was clad in a garment of dark blue, closely fitted to his body, without any puffs or folds. But that the inhabitants of that earth think little about their bodies, was evident to me from this, that when they come into the other life and become spirits, they do not wish to appear

as men, like the spirits of our earth, but as crystal globes; they wish thus to appear, in order that they may remove from themselves material ideas, for the knowledges of things immaterial are represented in the other life by crystals.

7176. There were also shown me their species of oxen and cows, which indeed did not differ much from those on our earth, only they were smaller and somewhat resembled a kind of deer.

7177. They were asked also concerning the sun of our world, how it appears from their earth. They said that it appears large, larger there than when seen from other earths, and that they know this from the idea of other spirits concerning the sun. They said further, that they enjoy a medium temperature, neither too hot nor too cold. It was then given to tell them that it was so provided of the Lord, in order that they may not be exposed to too much heat, by reason of their greater nearness to the sun than other earths — for heat does not arise from nearness to the sun, but from the height and consequent density of the aerial atmosphere, as is plain from the cold on high mountains, even in hot climates; also that heat varies according to the direct or oblique falling of the sun's rays, as is plain from the seasons of winter and summer in every region. This is what it has been given me to know concerning the spirits and inhabitants of the earth Mercury. At the close of the following chapter an account will be given of the spirits of the planet Venus.

CHAPTER SIXTH.

THE DOCTRINE OF CHARITY.

7178. No one can know what good is, as understood in the spiritual sense, unless he knows what love toward the neighbor and love to God are; and no one can know what evil is, unless he knows what the love of self and the love of the world are. Nor can one know from inward acknowledgment what truth is, which is of faith, unless he knows what good is, and unless he is in good; nor can one know what falsity is, unless he knows what evil is. Consequently, no one can examine himself unless he knows what good is from its two loves, and what truth from good is, and unless he knows what evil is from its two loves, and what falsity from evil is.

7179. There are two faculties in man, one called the understanding, and the other the will; the will is given man for the sake of the good which is of love, and the understanding for the sake of the truth which is of faith; for the good which is of love relates to the will, and the truth which is of faith relates to the understanding; the one faculty communicates in a wonderful way with the other. They join themselves together in those who are in good and thence in truth; and they also join themselves together in those who are in evil and thence in falsity; with both classes those two faculties make one mind. But it is otherwise with those who are in truth as to faith, and in evil as to life; so also with those who are in falsity as to faith, and in apparent good as to life.

7180. Man is not permitted to divide his mind, and to sunder those two faculties from each other, that is, to understand and speak truth, and to will and do evil; for

then one faculty would look upward or toward heaven, and the other downward or toward hell, and thus the man would hang between the two. But let him know that the will bears him along, and that this the understanding favors. From this it is plain how it is with faith and with love, and how with the state of man if they be separated.

7181. Nothing is more necessary to man than to know whether heaven be in him, or hell; for in one or the other he must live to eternity. In order that he may know this, it is necessary that he should know what good is, and what evil, for good makes heaven, and evil makes hell; the doctrine of charity teaches about both.

7182. Love to God is spoken of, and by that is meant love to the Lord, for there is no other God; the Father is in Him (John xiv. 9–11), and the holy of the spirit is from Him (John xvi. 13–15).

CHAPTER VI.

1. And Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

2. And God spake unto Moses, and said unto him, I am Jehovah:

3. And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai; but by My name Jehovah I was not known to them.

4. And I have also established My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

5. And moreover I have heard the groaning of the sons of Israel, because the Egyptians make them to serve; and I have remembered My covenant.

6. Wherefore say unto the sons of Israel, I am Jehovah, and I will bring you out from under the burdens of the

Egyptians, and I will deliver you from their bondage; and I will redeem you with a stretched out arm, and with great judgments:

7. And I will take you to Me for a people, and I will be to you a God, and ye shall know that I am Jehovah your God, Who bringeth you out from under the burdens of Egypt.

8. And I will bring you unto the land concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob, and I will give it you for a heritage: I am Jehovah.

9. And Moses spake so unto the sons of Israel: but they hearkened not unto Moses for anguish of spirit, and for hard bondage.

10. And Jehovah spake unto Moses, saying,

11. Go in, speak unto Pharaoh king of Egypt, that he send away the sons of Israel out of his land.

12. And Moses spake before Jehovah, saying, Behold, the sons of Israel have not hearkened unto me; and how shall Pharaoh hearken unto me, who am of uncircumcised lips?

13. And Jehovah spake unto Moses and unto Aaron, and gave them a charge unto the sons of Israel, and unto Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt.

14. These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these are the families of Reuben.

15. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16. And these are the names of the sons of Levi according to their nativities; Gershon, and Kohath, and Merari: and the years of the life of Levi were a hundred thirty and seven years.

17. The sons of Gershon; Libni and Shimei, according to their families.

18. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were a hundred thirty and three years.

19. And the sons of Merari; Mahli and Mushi. These are the families of Levi according to their nativities.

20. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were a hundred and thirty and seven years.

21. And the sons of Izhar; Korah, and Nepheg, and Zichri.

22. And the sons of Uzziel; Mishael, and Elzaphan, and Sithri.

23. And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

24. And the sons of Korah; Assir, and Elkanah, and Abiasaph; these are the families of the Korahites.

25. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas. These are the heads of the fathers of the Levites according to their families.

26. These are Aaron and Moses, to whom Jehovah said, Bring out the sons of Israel from the land of Egypt according to their hosts.

27. These are they that spake to Pharaoh king of Egypt, to bring out the sons of Israel from Egypt. These are Moses and Aaron.

28. And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt,

29. That Jehovah spake unto Moses, saying, I am Jehovah: speak thou unto Pharaoh king of Egypt all that I speak unto thee.

30. And Moses said before Jehovah, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

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7183. The subject in the preceding chapter was that those who are of the Lord's spiritual kingdom were infested by falsities, and at length because of those infestations were near to despair. Now they are relieved with hope, and with the promise that they are certainly to be liberated; this is the subject in the internal sense in the present chapter; and this is signified by the words which Jehovah spake to Moses.

7184. Afterward is described the Lord's spiritual kingdom as to faith and as to charity, and next as to doctrine, also as to the reception of the law Divine. Reuben and Simeon and their families represent what is of faith, Levi and his families what is of charity; Aaron and his families what is of doctrine; and Moses what is of the law Divine.

INTERNAL SENSE.

7185. Verse 1. *And Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.* "And Jehovah said unto Moses" signifies instruction concerning the law Divine; "Now shalt thou see what I will do to Pharaoh" signifies manifest perception as to what shall befall those who infest; "for by a strong hand shall he let them go" signifies that with all strength and power they shall flee from them; "and by a strong hand shall he drive them out of his land" signifies that with all strength and power they shall make them flee from nearness to them.

7186. *And Jehovah said unto Moses.* That this signifies instruction concerning the law Divine, is evident from the signification of Jehovah said, as instruction from the Divine — of which below; and from the representation of Moses, as the law Divine (see n. 6723, 6752, 7014). By

the words, Jehovah said to Moses, is signified instruction concerning the law Divine, because at the close of the preceding chapter it was believed from the law Divine, that it would come to pass that they who are of the spiritual church would be immediately liberated from infestations; when yet it is according to order that the evil who infest should be removed by degrees, and that they who are of
2 the spiritual church should be liberated by degrees; for such is the Divine order. Hence such is the law Divine, for all law Divine is of order, so that whether we say the law Divine or the law of Divine order, it is the same. Concerning this law they who are of the spiritual church are now instructed, and that it is of that law that they are certainly to be liberated when the time and state according to order arrives. That Moses — by whom is here represented the law Divine, such as it is with those of the spiritual church when they are in a state of infestations — believed from the law Divine that it would come to pass that they would be immediately liberated from infestations, is plain from what he said at the close of the preceding chapter, namely — "Wherefore hast Thou done evil unto this people? why is it that Thou hast sent me? . . . And delivering Thou hast not delivered Thy people"; by which words is signified that they were too much infested by falsities, when yet the law proceeding from the Divine seems to say otherwise, and that thus they are not exempt
3 from a state of infestations (n. 7165, 7166, 7169). That those who are of the spiritual church, and in the lower earth, would be liberated by degrees from infestations, and not immediately, is because inherent evils and falsities cannot otherwise be removed and goods and truths be implanted in their place; for this is effected by many changes of state, thus successively by degrees. They who believe that man can be immediately introduced into heaven, and that this is merely of the mercy of the Lord, are much deceived. If this were possible, all whatsoever who are in

hell would be taken up to heaven, for the Lord's mercy extends to all. But it is according to order that every one carries with him his life which he had lived in the world, and his state in the other life is according to that; and that the mercy of the Lord flows in with all, but is diversely received, and by those who are in evil, is rejected; and as they have absorbed evil in the world, they also retain it in the other life, neither in the other life is amendment given, for the tree lies where it falls. From this it is plain that it is according to order that those who have lived in good, and with whom are also gross and impure things of self-love and the love of the world, cannot be associated with those who are in the heavens until these things are removed. Hence it is manifest that liberation from infestations is effected successively by degrees.

7187. *Now shalt thou see what I will do to Pharaoh.* That this signifies manifest perception as to what shall befall those who infest, is evident from the signification of seeing, as perception (see n. 2150, 3764, 4567, 4723, 5400) — here manifest perception, because it is said of instruction from the Divine; from the signification of what I will do, as what shall befall; and from the representation of Pharaoh, as those who infest by infused falsities (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142).

7188. *For by a strong hand shall he let them go.* That this signifies that with all strength and power they shall flee from them, is evident from the signification of a strong hand, as all strength and power — that hand is power may be seen above (n. 878, 3387, 4931, 5327, 5328, 6947, 7011); and from the signification of letting them go, as fleeing from them. The case is this: when the infernals are deterred by punishments from doing evils, they at length abstain from infestation, and desire to leave those infested and to flee away; but as it is the sole enjoyment of their life to do evil and to infest, therefore they cannot abstain, unless they apply all force and power to remove

themselves; for the enjoyment of any one's life, as it is of his love, is of his life, and bears him away, neither can it be resisted, unless the misery of punishment prevails over the enjoyment of doing evil; hence come the punishments of the evil in the other life.

7189. *And by a strong hand shall he drive them out of his land.* That this signifies that with all force and power they shall make them flee from nearness to them, is evident from the signification of a strong hand, as with all strength and power — of which just above (n. 7188); from the signification of driving them out, as putting to flight; and from the signification of their land, as nearness. That the land, or earth, where they of the spiritual church are infested by falsities is near to the hells which infest, and is called the lower earth, may be seen above (n. 7090). Hence from their land is from nearness to them.

7190. Verses 2–8. *And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai; but by My name Jehovah I was not known to them. And I have also established My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the sons of Israel, because the Egyptians make them to serve; and I have remembered My covenant. Wherefore say unto the sons of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage; and I will redeem you with a stretched out arm, and with great judgments: and I will take you to Me for a people, and I will be to you a God, and ye shall know that I am Jehovah your God, Who bringeth you out from under the burdens of Egypt. And I will bring you unto the land concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob, and I will give it you for a heritage: I am Jehovah.* "And God spake unto Moses" signifies what is new but continuous

with what goes before; "and said unto him, I am Jehovah" signifies confirmation from the Divine which is irrevocable; "and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai" signifies the temptations of the Lord as to the Human, and the temptations of the faithful, and afterward consolations; "but by My name Jehovah I was not known to them" signifies that they of the spiritual church in a state of temptations did not think of the Divine things of the church. "And I have also established My covenant with them" signifies even yet conjunction through the Divine Human of the Lord; "to give them the land of Canaan" signifies by which conjunction they were taken up into heaven; "the land of their sojournings, wherein they sojourned" signifies where the things of faith and charity are, concerning which they have been instructed, and according to which they have lived. "And moreover I have heard the groaning of the sons of Israel" signifies their grief from the combat; "because the Egyptians make them to serve" signifies with those who are in falsities, who attempt to subjugate; "and I have remembered My covenant" signifies rescue from them because of conjunction. "Wherefore say unto the sons of Israel" signifies that the law Divine shall give to those who are of the Lord's spiritual kingdom to perceive; "I am Jehovah" signifies confirmation from the Divine; "and I will bring you out from under the burdens of the Egyptians" signifies that the Lord will rescue them from the infestations of those who are in falsities; "and I will deliver you from their bondage" signifies fully from the attempt to subjugate them; "and I will redeem you with a stretched out arm" signifies bringing forth from hell by Divine power; "and with great judgments" signifies according to the laws of order from the Divine Human of the Lord; "and I will take you to Me for a people" signifies that they shall be added to those in the heavens who serve the Lord there; "and I will be to you a God" sig-

nifies that they shall also receive the Divine; "and ye shall know that I am Jehovah your God" signifies apperception then that the Lord alone is God; "Who bringeth you out from under the burdens of Egypt" signifies Who has liberated from infestations by falsities. "And I will bring you unto the land concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob" signifies elevation by the Divine power to heaven, where the Divine Human of the Lord is all; "and I will give it you for a heritage" signifies the life of the Lord there forever; "I am Jehovah" signifies confirmation from the Divine.

7191. *And God spake unto Moses.* That this signifies what is new but continuous with what goes before, is evident from this, that it is frequently written in continuation of the text, Jehovah said, and Jehovah spake — as also in this chapter, verse 1, Jehovah said unto Moses, in this verse, God spake unto Moses, and similarly in other verses (10, 13, 28, 29), and also in other places — which repetition signifies nothing else than something new commencing there, which yet is in connection with what goes before. That by, Jehovah said, is meant a new perception, may be seen above (n. 2061, 2238, 2260). It is to be known that the Word, in the original, is without closing periods, and therefore instead the above expressions were used, and in place of lesser pauses or distinctions, the word *and*, which is the reason this so frequently occurs. Angelic speech is also continuous, with pauses indeed, but such that what precedes is wonderfully connected with what follows; for angelic ideas are most full of particulars, innumerable and ineffable, and to man incomprehensible during his abode in the world. Hence the conclusions of preceding periods can be fully connected with the beginnings of subsequent ones, and thereby one series can be formed of many. What is stupendous and incredible, in angelic speech the form of heaven is represented; hence in all angelic speech there is harmony as of songs, which in every close ends in a

monosyllable,* thus in unity; and I have been told that the reason of this is, that all things and each in heaven relate to the one God, as to their end. From this also it might be evident that the all of thought and of speech therefrom, flows in through heaven from the Lord, and that hence is such a harmony in discourse closing in unity.

7192. *And said unto him, I am Jehovah.* That this signifies confirmation from the Divine, which is irrevocable, may be evident without explication; for by Jehovah, that is, by the Lord, it is not possible for anything to be confirmed except by Himself: it cannot be confirmed by heaven, because this is far beneath Him, still less by anything in the world; but that there may be Divine confirmation, which is eternal and irrevocable, it must be from the Divine Itself. Such confirmation, namely, *I am Jehovah*, occurs frequently in Moses (as in Exod. xii. 12: Lev. xviii. 5, 6; xix. 12, 14, 18, 28, 30, 32, 37; xx. 8; xxi. 12; xxii. 2, 3, 8, 30–33; xxvi. 2, 45: Num. iii. 13, 41, 45). And in the prophets we read, *Thus saith Jehovah*, by which likewise is meant confirmation from the Divine (as in Isa. iii. 15; xiv. 22, 23; xvii. 6; xxii. 14, 25; xliii. 12; lii. 5: Jer. ii. 22; iii. 1, 10, 13, 20; viii. 12; xii. 17; xiii. 25; xxv. 7, 29; xvi. 16; xxiii. 7, 24, 29, 31; and many other places). Confirmation from the Divine is also made by the Divine Human, thus also by Himself, in Isaiah: God sware *by His right hand and by the arm of His strength* (lxii. 8).

7193. *And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai.* That this signifies the temptations of the Lord as to the Human, and the temptations of the faithful, and afterward consolations, is evident from the signification of appearing, or being seen, when said of Jehovah, as perception from the Divine (see n. 2150, 3764, 4567, 5400); and from the representation of Abraham, of Isaac, and of Jacob, as the Lord as to the Divine Itself,

* *Monosyllabicum:* monotone?

and as to the Divine Human (n. 6804, 6847); but here, as Jehovah speaks and says that He appeared to them, the Lord is signified as to the Human, that is, the Human before it was made Divine. By Abraham is signified the celestial in that Human; by Isaac the spiritual; and by
2 Jacob the natural. That the Lord as to the Human is here meant by them, not as to the Divine Itself, nor as to the Divine Human, is because the subject is temptations, and the Lord as to the Human before it was made Divine, could be tempted, but not as to the Divine Human, and still less as to the Divine Itself; for the Divine is beyond all temptations. The infernals who tempt cannot even approach the celestial angels, for when they approach, they are seized with horror and anguish, and become as if half dead; and since they cannot approach the celestial angels, and this by reason of the Divine with them, much less can they approach the Divine, which is infinitely above the angelic. From this it may be evident that the Lord assumed an infirm Human from the mother, that He might be tempted and by temptations reduce into order all things in heaven and in hell, and then at the same time glorify
3 His Human and make it Divine. That by God Shaddai are signified temptations, and afterward consolations, may be seen above (n. 1992, 3667, 4572, 5628). It is said afterward consolations, because it is from Divine order that solace follows the pains of temptation, as morning and dawn follow evening and night. There is also a correspondence between them, for there are changes of states in the other life, as there are changes of seasons in the world. States of temptation and infestation, also states of desolation, are in the other life evening and night, and states of consolation and joy are morning and dawn. That by the same words, namely, I appeared to Abraham, to Isaac, and to Jacob, as God Shaddai, are also signified the temptations of the faithful, and afterward consolations, is because the regeneration of man, which is effected by

means of temptations, is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688); therefore the things in the Word which are understood of the Lord in the supreme sense, are understood of the faithful in the respective internal sense.

7194. *But by My name Jehovah I was not known to them.* That this signifies that they of the spiritual church in a state of temptations did not think of the Divine things of the church, is evident from the signification of the name Jehovah, as everything in one complex by which God is worshipped (see n. 2724, 3006, 6674), thus everything Divine in the church. By the name Jehovah is properly understood the Divine Human of the Lord (see n. 2628, 6887), and because by that and from it proceeds the all of faith and the all of love, which are the Divine things in the church, that is in one complex the all of Divine worship. The signification is further evident from that of not being known, as that in a state of temptations those things were not known, or not thought of, that is, the Divine things in the church which are signified by God Shaddai; therefore it is said that He was known to Abraham, Isaac, and Jacob, but not by His name Jehovah. This is the internal sense of these words; but the external or historic sense is different, and from this latter sense it may be evident that Abraham, Isaac, and Jacob did not worship Jehovah, but God Shaddai (n. 1992, 3667, 5628), and that Abraham knew not Jehovah (see n. 1356, 2559). But Jehovah is named in the historicals concerning Abraham, Isaac, and Jacob, because that historic Word was written by Moses, to whom the name of Jehovah was made known, and in those historicals Jehovah is named for the sake of the internal sense; for everywhere in the Word Jehovah is named when the subject is the good of love, whereas God is named when the subject is the truth of faith (n. 709, 732, 1096, 2586, 2769, 2807, 2822, 3921, 4402).

7195. *And I have also established My covenant with*

them. That this signifies even yet conjunction through the Divine Human, is evident from the signification of covenant, as conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804); and from the representation of Abraham, Isaac, and Jacob — who are here those with whom the covenant is established — as the Divine Human of the Lord (n. 6804, 6847). From this it is plain what is the internal sense of these words, first, that the union of the Divine Itself is with the Divine Human; and then the sense which follows, that there is conjunction of the Divine Itself with those who are of the spiritual church through the Divine Human. For, as has been several times shown above, they who were of the spiritual church were saved by the Divine Human of the Lord (n. 6854, 6914, 7035, 7091). It is said even yet, in order that this may be joined with what immediately precedes, namely, that conjunction then had place when in a state of temptations they did not think of the Divine things in the church; for the Lord is more present in a state of temptations than at other times, though it appears otherwise (n. 840).

7196. *To give them the land of Canaan.* That this signifies by which conjunction they would be taken up into heaven, is evident from the signification of the land of Canaan, as the Lord's kingdom in the heavens, and as the church (see n. 1607, 3038, 3481, 3705, 4447, 6516). That to be taken up into heaven is signified by giving that land, is plain, for they to whom heaven is given are taken up.

7197. *The land of their sojournings, wherein they sojourned.* That this signifies where the things of faith and charity are, concerning which they have been instructed, and according to which they have lived, is evident from the signification of land, or earth, as the Lord's kingdom in the heavens and on earth — of which just above (n. 7196), thus also the things of the Lord's kingdom, which, it is well known, are faith and charity — hence also these, namely, faith and charity, are signified by the land of Ca-

naan, where the subject is instruction and life, signified by sojourning; and from the signification of sojourning, as instruction and life (n. 1463, 2025, 3672). From this it is plain that by the land of their sojournings, wherein they sojourned, is signified where the things of faith and charity are, concerning which they have been instructed and according to which they have lived. The case is this: heaven is given to every one in the other life according to what is of faith and charity in him, for charity and faith make heaven with every one; but when it is said that charity and faith make heaven, the life of charity and faith is meant. It must however be well noted, that the life which has heaven in it, is a life according to the truths and goods of faith, concerning which man has been instructed. Unless those truths and goods are the rules and principles of his life, he in vain expects heaven however he has lived; for without those truths and goods man is like a reed, which is shaken with every wind; for he is bended by the evil equally as by the good, because he has nothing of truth and good fixed with him, whereby he may be kept by the angels in truths and goods, and be withdrawn from falsities and evils, which the infernals continually infuse. In a word, the life of Christian good is what makes heaven, not the life of natural good.

7198. *And moreover I have heard the groaning of the sons of Israel.* That this signifies their grief from combat, is evident from the signification of groaning, as grief from combat; and from the representation of the sons of Israel, as those of the spiritual church who are infested by falsities and are thence in combat.

7199. *Because the Egyptians make them to serve.* That this signifies with those who are in falsities, who attempt to subjugate, is evident from the signification of the Egyptians, as those who are in falsities (see n. 6692, 7097, 7107, 7110, 7126, 7142); and from the signification of making to serve, as attempting to subjugate (n. 6666, 6670, 6671).

7200. *And I have remembered My covenant.* That this signifies that there was rescue from them because of conjunction, is evident from the signification of remembering the covenant, namely, with Abraham, Isaac, and Jacob, to give them the land of Canaan, as liberation or rescue from the infestations which are signified by servitudes in Egypt, and taking up into heaven; and from the signification of covenant, as conjunction (see n. 7195). It is said because of conjunction, that they were to be liberated and taken up into heaven; for conjunction with the Lord is effected by faith and love, inasmuch as the truths of faith and the goods of love proceed from the Lord, and the things which proceed from Him are His, so much so that they are Himself. They therefore who receive those things, are conjoined to Him, and they who are conjoined to Him, cannot but be taken up to Him, that is, into heaven.

7201. *Wherefore say unto the sons of Israel.* That this signifies that the law Divine shall give to those who are of the Lord's spiritual kingdom to perceive, is evident from the representation of Moses, to whom it is said that he should say to the sons of Israel, as the law Divine (see n. 6723, 6752); from the signification of saying, as apperceiving (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2619, 2862, 3509, 5877) — here giving to apperceive, because it is said of the law Divine that it should say; and from the representation of the sons of Israel, as those who are of the Lord's spiritual kingdom (n. 6426, 6637).

7202. *I am Jehovah.* That this signifies confirmation from the Divine, is evident from what was said above (see n. 7192).

7203. *And I will bring you out from under the burdens of the Egyptians.* That this signifies that the Lord will rescue them from the infestations of those who are in falsities, is evident from the signification of bringing out, as rescuing; from the signification of burdens, as infestations

from falsities, thus combats (see n. 6757, 7104, 7105); and from the signification of the Egyptians, as those who infest by infused falsities — of which just above (n. 7199).

7204. *And I will deliver you from their bondage.* That this signifies fully from the attempt to subjugate, is evident from the signification of service, as the attempt to subjugate (see n. 6666, 6670, 6671).

7205. *And I will redeem you with a stretched out arm.* That this signifies bringing forth from hell by Divine power, is evident from the signification of redeeming, as bringing forth from hell — that redemption is said of bondage, of evil, and of death, and of deliverance thence, thus of hell, and that the Lord as to the Divine Human is called the Redeemer, may be seen above (n. 6281); and from the signification of a stretched out arm, as Divine power. That arm is power may be seen above (n. 478, 4931, 4932, 4934, 4935); but that a stretched out arm is omnipotence or Divine power, is because by an arm, when it appears stretched out in the heavens, is represented power from the Divine; and when not stretched out, but bended, power in the general sense is represented. Hence now it is, that Divine power in the Word is very often expressed by a stretched out arm and by a strong hand — as in Jeremiah: *I have made the earth, the man and the beast that are upon the face of the earth, by My great power and by My stretched out arm* (xxvii. 5). Again in the same prophet: *Ah, Lord Jehovih! behold, Thou hast made the heaven and the earth by Thy great power, and by Thy stretched out arm; there is nothing too hard for Thee. . . . And Thou hast brought forth Thy people Israel out of the land of Egypt with signs and with wonders, and with a strong hand, and with a stretched out arm* (xxxii. 17, 21). And in Ezekiel: *I will bring you out from the peoples, and will gather you out of the lands wherein ye are scattered, with a strong hand and with a stretched out arm* (xx. 34). And in David: He brought out Israel from the midst of

the Egyptians *with a strong hand, and with a stretched out arm* (Ps. cxxxvi. 11, 12 : see also Deut. iv. 34 ; v. 15 ; vii. 19 ; ix. 29 ; xi. 2 ; xxvi. 8 : 1 Kings viii. 42 : 2 Kings xvii. 36).

7206. *And with great judgments.* That this signifies according to the laws of order from the Divine Human of the Lord, is evident from the signification of judgments, as truths (see n. 2235, 6397), and in the supreme sense, where it is said of the Lord, as truths Divine ; which truths are nothing but the laws of order from the Divine Human of the Lord, for all order is from Him, thus all the laws of order. The whole heaven, consequently also the universe, is according to those laws. The laws of order, or the truths which proceed from the Lord, according to which is the whole heaven, and the universe, are what are called the Word, by which all things were made (see John i. 1–3) ; for the Word is the Divine truth proceeding from the Divine good of the Divine Human of the Lord ; and hence it is that all things in the spiritual world and also in the natural world refer themselves to truth — as may be
2 evident to him who reflects. By great judgments, in the proximate sense, are here meant the truths according to which they shall be judged who have infested by falsities infused, who are signified by the Egyptians and by Pharaoh ; and also the truths according to which they shall be judged who shall be rescued from infestations, and who are signified by the sons of Israel. By those judgments they are condemned who are in falsities from evil, and by those judgments they are saved who are in truths from good. Not that the truths which proceed from the Lord condemn any one, for all the truths which proceed from the Lord are from His Divine good, thus are nothing but mercies. But as men do not receive the mercy of the Lord, they expose themselves to condemnation, since they are then in evils, and evils condemn. Neither do the truths which proceed from the Lord save, if man believes

that he is saved by the truths of faith with him, and not by mercy; for man is in evils, and of himself is in hell, but by the mercy of the Lord he is withheld from evil and kept in good, and this by strong force. That by judgments both are signified, namely, the condemnation of the evil and the salvation of the good, is manifest from those passages in the Word where the final judgment is treated of — as in Matthew (xxv. 31–45), and elsewhere.

7207. *And I will take you to Me for a people.* That this signifies that they shall be added to those in heaven who there serve the Lord, is evident from the signification of taking for a people, when said by Jehovah or the Lord, as receiving among those who are in heaven; for they who are in heaven are called the people of the Lord, and they are also so called when they are in the world, since as to their souls they are then also in heaven (see n. 687, 697, 3255, 4067, 4073, 4077). That by these words is signified that they who are of the spiritual church shall be added to those in heaven, who there serve the Lord, is because before the Lord's coming they were detained in the lower earth, and were taken up into heaven when the Lord rose again, and were then added to those there who serve the Lord (n. 6854, 6914, 7090).

7208. *And I will be to you a God.* That this signifies that they shall also receive the Divine, is evident from the signification of being to them a God, when this is said by Jehovah or the Lord, as receiving the Divine; for to all those who are in heaven, it is given to receive the Divine, that is, Divine good and truth, thus wisdom and intelligence, consequently the happiness of a life from uses, which are the exercises of charity. These things are signified by the words, I will be to you a God.

7209. *And ye shall know that I am Jehovah your God.* That this signifies apperception then that the Lord alone is God, is evident from the signification of knowing, as apperceiving. I am Jehovah your God means that the Lord

alone is God, because by Jehovah in the Word no other is meant than the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905); and because in heaven they know and perceive that the Lord is the Lord of heaven, and thus the Lord of the universe — as He Himself says in Matthew, that He hath *all power in the heavens and on earth* (xxviii. 18); and as it is said that Jehovah doth not give His glory to any other than Himself (Isa. xlii. 8); also that He is one with the Father (John xiv. 9–11); and that the Holy Spirit is the holy which proceeds from Him (John xvi. 13–15); thus that the Lord is alone God.

7210. *Who bringeth you out from under the burdens of Egypt.* That this signifies Who has liberated from infestations from falsities, is evident from what was said above (n. 7203), where are like words.

7211. *And I will bring you unto the land concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob.* That this signifies elevation by the Divine power to heaven, where the Divine Human of the Lord is all, is evident from the signification of bringing to the land, namely, Canaan, as elevating to heaven — that the land of Canaan is the Lord's kingdom or heaven, may be seen above (n. 7196); from the signification of lifting up the hand, when said of Jehovah or the Lord, as by Divine power — that hand is power, see above (n. 878, 4931–4937, 5327, 5328, 6947, 7011); and from the representation of Abraham, Isaac, and Jacob, as the Lord as to the Divine Itself and as to the Divine Human (n. 6804, 6847); here the Lord as to the Divine Human, because this is the all in heaven. The Divine Human is the all in heaven because no one there, not even an angel of the inmost or third heaven, can have any idea concerning the Divine Itself — according to the Lord's words in John: *No man hath seen God at any time* (i. 18). *Ye have neither heard* the voice of the Father *at any time, nor seen His shape* (v. 37). For the angels are finite, and what is finite can-

not have an idea of the Infinite; therefore in heaven, unless respecting God they had an idea of a human shape, they would have no idea, or an unbecoming one; and thus they could not be conjoined with the Divine either by faith or by love. This therefore being so, in heaven they perceive the Divine in a human form; hence it is that the Divine Human in the heavens is the all in their intuitions, and hence the all in their faith and love, whence comes conjunction, and by conjunction salvation (n. 6700).

7212. *And I will give it you for a heritage.* That this signifies the life of the Lord there to eternity, is evident from the signification of inheritance, when predicated of heaven, as the life of the Lord (see n. 2658); and because everything given as an inheritance is the perpetual, and in heaven the eternal possession of him to whom it is given, inasmuch as in heaven they live to eternity, the life of the Lord there to eternity is signified. That the life of the Lord is in heaven, consequently that those who are there are in His life, is because they are in the truth and good which proceed from the Lord, and the good which is in truth is the Lord Himself, and the truth in which is good is the life from the Lord, from which all live. From this it is plain that they who are in good and thence in truth, as all in the heavens are, are in the life of the Lord.

7213. *I am Jehovah.* That this signifies confirmation from the Divine, is evident from what was said above (see n. 7192, 7202).

7214. Verses 9–13. *And Moses spake so unto the sons of Israel: but they hearkened not unto Moses for anguish of spirit, and for hard bondage. And Jehovah spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he send away the sons of Israel out of his land. And Moses spake before Jehovah, saying, Behold, the sons of Israel have not hearkened unto me; and how shall Pharaoh hearken unto me, who am of uncircumcised lips? And Jehovah spake unto Moses and unto Aaron, and gave them a*

charge unto the sons of Israel, and unto Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt. "And Moses spake so unto the sons of Israel" signifies exhortation from the law Divine to those who are of the Lord's spiritual kingdom; "but they hearkened not unto Moses" signifies that they did not receive from faith and obedience; "for anguish of spirit" signifies by reason of a state near to despair; "and for hard bondage" signifies by infestations from mere falsities. "And Jehovah spake unto Moses, saying" signifies continuation; "Go in, speak unto Pharaoh king of Egypt" signifies warning to those who infest by mere falsities; "that he send away the sons of Israel out of his land" signifies that they may go away and leave them. "And Moses spake before Jehovah, saying" signifies the law from the Divine, and thought thence; "Behold, the sons of Israel have not hearkened unto me" signifies that the spiritual have not received what was announced to them; "and how shall Pharaoh hearken unto me" signifies that they who are in falsities will not receive; "who am of uncircumcised lips" signifies, to these I am impure. "And Jehovah spake unto Moses and unto Aaron" signifies instruction anew from the law Divine, and at the same time from doctrine; "and gave them a charge unto the sons of Israel" signifies concerning the command to those who are of the Lord's spiritual kingdom; "and unto Pharaoh king of Egypt" signifies warning to those who infest by mere falsities; "to bring the sons of Israel out of the land of Egypt" signifies that they were to be liberated.

7215. *And Moses spake so unto the sons of Israel.* That this signifies exhortation from the law Divine to those who are of the Lord's spiritual kingdom, is evident from the signification of speaking, as exhortation, for he spake to them what was commanded him by Jehovah; from the representation of Moses, as the law Divine (see n. 6723, 6752); and from the representation of the sons of Israel, as the Lord's spiritual kingdom (n. 6426, 6637).

7216. *But they hearkened not unto Moses.* That this signifies that they did not receive from faith and obedience, is evident from the signification of hearkening, or hearing, as receiving from faith and obedience. That hearkening is faith in the will and act, and thus obedience, may be seen above (n. 2542, 3869, 4652–4660, 5017).

7217. *For anguish of spirit.* That this signifies by reason of a state near to despair, is evident from the signification of anguish of spirit, as a state near to despair, for they who are in that state, are in anguish of spirit. That this state is signified by the burden laid upon the sons of Israel by Pharaoh, that they should procure for themselves straw to make brick, was shown at the close of the preceding chapter. That anguish of spirit is a state near to despair, may be evident from this, that they who are in a state near to despair are in internal anxiety, and then actually in anguish of spirit. Such anguish of spirit in the external sense is a compression of the breast, and thus as it were a difficulty of breathing; but in the internal sense it is an anxiety by reason of the loss of the truth which is of faith, and of the good which is of charity, and thence a state near to despair. That a state of compression as to breathing, and anxiety because of deprivation of the truth of faith and the good of charity, correspond to each other, as a natural effect in the body to the spiritual cause in the mind, may be seen from what has been shown above (n. 97, 1119, 3886, 3887, 3889, 3892, 3893). That deprivation of spiritual truth and good produces such anxiety, and consequently such anguish, cannot be believed by those who are not in faith and charity; for these imagine that to be tormented on that account is weakness and sickliness of mind. The reason is, that they do not suppose there is anything real in faith and charity, nor therefore in those things which belong to their souls and to heaven, but only in wealth and eminence, thus in the things of the body and the world. They think also, what are

faith and charity? are they not mere sounds? yea, what is conscience? to be tormented on their account is to be tormented on account of such things as man sees inwardly in himself from a delirium of fantasy, and hence supposes to be something when yet they are not; but what wealth and eminence are we see with the eyes, and feel their existence by the pleasure they give; for the whole body is expanded and filled with joy from them. Thus merely natural men think, and thus among themselves they speak; but the spiritual think otherwise, for they hold as primary the life in their spirit, thus in what is of the spirit, namely, in faith and charity; and therefore when they believe themselves to be deprived of the truths and goods of faith and charity, they are affected with anguish, as they who are in the anguish of death, for they see before them spiritual death, that is, damnation. These, as was said above, to the merely natural appear weak and sickly in spirit, but they are strong and healthy; whereas they who are merely natural appear to themselves strong and healthy, and also are so as to the body, but as to the spirit they are utterly weak, because spiritually dead; if they saw what was the quality of their spirit, they would acknowledge this, but they do not see the spirit until the body has died.

7218. *And for hard bondage.* That this signifies by infestations from mere falsities, is evident from the signification of bondage, as infestation from falsities (see n. 7120, 7129); thus hard bondage is infestation from mere falsities; for they who are infested by mere falsities, and are not refreshed by truths whereby the falsities may be shaken off, and yet their life is the life of the truth which is of faith and of the good which is of charity, are in the greatest torment, and so long as they are in that state, are as it were in cruel bondage. Hence it is that such infestations are signified by cruel bondage. It is to be known that the whole of thought flows in, but when spirits are in a state of evening and night, then their thought is in a forced

state, and then they are compelled to think of the falsities which are infused, and can in no wise free themselves from that compulsion. But when they are in a state of morning and midday, then their thought is in a free state, for then it is allowed them to think of that which they love, thus of the truths and goods of faith and charity, for these are of their love. That this freedom is that which is of the love, may be seen above (n. 2870–2893).

7219. *And Jehovah spake unto Moses, saying.* That this signifies continuation, is evident from what was said above (n. 7191).

7220. *Go in, speak unto Pharaoh king of Egypt.* That this signifies warning to those who infest by mere falsities, is evident from the signification of speaking, when from Divine command, as warning; and from the representation of Pharaoh, as those who infest by falsities (see n. 7107, 7110, 7126, 7142); and because by mere falsities, it is said, Pharaoh *king of Egypt*, for by king is signified in the genuine sense truth, and in the opposite falsity (n. 2015, 2069).

7221. *That he send away the sons of Israel out of his land.* That this signifies that they should go away and leave them, is evident from the signification of sending away, as going away and leaving; from the representation of the sons of Israel, as those of the spiritual church — of which frequently above; and from the signification of the land of Egypt, as a state of infestations. From which it is plain that by sending away the sons of Israel out of his land, is signified that they should leave those who are of the spiritual church, and not infest them.

7222. *And Moses spake before Jehovah, saying.* That this signifies the law from the Divine, and thought thence, is evident from the signification of speaking, as thought (see n. 2271, 2287, 2619); and from the representation of Moses, as the law from the Divine (n. 6771, 6827).

7223. *Behold, the sons of Israel have not hearkened unto*

me. That this signifies that the spiritual did not receive what was announced to them, is evident from the representation of the sons of Israel, as the spiritual, that is, those who are of the Lord's spiritual church (see n. 6426, 6637); and from the signification of not hearkening to, as not receiving from faith and obedience — of which above (n. 7216); that what was announced to them, that is, concerning liberation, is meant, plainly appears.

7224. *And how shall Pharaoh hearken unto me.* That this signifies that they would not receive who are in falsities, is evident from the signification of not hearkening to, as not receiving — see just above (n. 7223); and from the representation of Pharaoh, as those who are in falsities (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142). That by Pharaoh are represented those who are in falsities, and infest, thus many, is because a king is the head of a people, and therefore by the king is signified the same as by the people (n. 4789).

7225. *Who am of uncircumcised lips.* That this signifies, to these I am impure, is evident from the consideration of being uncircumcised, as being impure — for by circumcision was represented purification from filthy loves, that is, from the loves of self and of the world (n. 2039, 2632, 2799, 4462, 7045), and hence they who were not circumcised and were called uncircumcised, represented those who were not purified from those loves, thus the impure (n. 3412, 3413, 4462, 7045); and from the signification of lips, as what is of doctrine (n. 1286, 1288). Thus by being of uncircumcised lips, is signified being impure as to what is of doctrine, for uncircumcised is spoken both of doctrine and of life. Hence the ear is called uncircumcised, in Jeremiah: *To whom shall I speak and testify, and they will hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the Word of Jehovah is become unto them a reproach; they have no delight in it* (vi. 10). And the heart is called uncircumcised, in the same

prophet: *All the house of Israel are uncircumcised in heart* (ix. 26). And in Ezekiel: *Ye have brought the sons of the stranger, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary* (xliv. 7). And in Moses: *Then their uncircumcised heart shall be humbled* (Lev. xxvi. 41). From these passages it is plain that to be uncircumcised is 2
to be impure; and as everything impure is from impure loves, which are the love of the world and the love of self, therefore by uncircumcised is signified that which impedes the influx of good and truth. Where those loves are, there inflowing good and truth is extinguished, for they are contraries, like heaven and hell. Hence by the uncircumcised ear is signified disobedience, and by the uncircumcised heart the rejection of good and truth, which is especially the case when those loves have fortified themselves with falsity as with a wall. That Moses, because he stammered, 3
calls himself of uncircumcised lips, is for the sake of the internal sense, that thereby might be signified that they who are in falsities, who are represented by Pharaoh, would not hearken to the things which would be said to them from the law Divine, because they who are in falsities call the truths which are of the law Divine, falsities, and the falsities which are contrary to the truths of the law Divine they call truths, for they are altogether in the opposite. Hence by them the truths of doctrine are not perceived otherwise than as impure; even heavenly loves appear to them impure; and also when they approach any heavenly society, they then emit a strong stench, which, when perceived, they suppose to flow from the heavenly society, although it is from themselves; for their stench is not perceived, except near its opposite.

7226. *And Jehovah spake unto Moses and unto Aaron.* That this signifies instruction anew from the law Divine, and at the same time from doctrine, is evident from the signification of speaking, as instruction anew, for in what now follows they are instructed what they shall do; from

the representation of Moses, as the law Divine (n. 6723, 6752); and from the representation of Aaron, as the doctrine of good and truth (n. 6998). The distinction between the law Divine and doctrine, may be seen above (n. 7009, 7010, 7089).

7227. *And gave them a charge unto the sons of Israel.* That this signifies concerning the command to those who are of the Lord's spiritual kingdom, is evident from the signification of giving a charge, as a command; and from the representation of the sons of Israel, as those of the Lord's spiritual kingdom — of which frequently above.

7228. *And unto Pharaoh king of Egypt.* That this signifies warning to those who infest by mere falsities, is evident from the signification of speaking, when from Divine command, to those who are in falsities, as warning (see n. 7220); and from the representation of Pharaoh, when he is also called king of Egypt, as those who infest by mere falsities — of which above (n. 7220).

7229. *To bring the sons of Israel out of the land of Egypt.* That this signifies that they were to be liberated, is evident without explication.

7230. Verses 14-25. *These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these are the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. And these are the names of the sons of Levi according to their nativities; Gershon, and Kohath, and Merari: and the years of the life of Levi were a hundred thirty and seven years. The sons of Gershon; Libni and Shimei, according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were a hundred thirty and three years. And the sons of Merari; Mahli and Mushi. These are the families of Levi according to their nativities. And Amram*

took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were a hundred and thirty and seven years. And the sons of Izhar; Korah, and Nepheg, and Zichri. And the sons of Uzziel; Mishael, and Elzaphan, and Sithri. And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah; Assir, and Elkanah, and Abiasaph; these are the families of the Korahites. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas. These are the heads of the fathers of the Levites according to their families. "These are the heads of their 2
father's houses" signifies the chief things of the church; "the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi" signifies what is of faith in the understanding; "these are the families of Reuben" signifies the truths thereof. "And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar" signifies what is of faith in act; "and Shaul the son of a Canaanitish woman" signifies what is of truth in act out of the church; "these are the families of Simeon" signifies the truths and goods thereof. "And these are the names of the sons of Levi according to their nativities; Gershon, and Kohath, and Merari" signifies what is of charity; "and the years of the life of Levi were a hundred thirty and seven years" signifies quality and state. "The sons 3
of Gershon; Libni and Shimei, according to their families" signifies the first class of the derivations of good and of the truth thence. "And the sons of Kohath; Amram, and Izrah, and Hebron, and Uzziel" signifies the second class of the derivations of good and of the truth thence; "and the years of the life of Kohath were a hundred thirty and three years" signifies quality and state. "And the sons of Merari; Mahli and Mushi" signifies the third class of the derivations of good and of truth. "These are the families

of Levi according to their nativities" signifies that those are goods and truths from charity. "And Amram took him Jochebed his father's sister to wife" signifies the conjunction of derived good with kindred truth; "and she bare him Aaron and Moses" signifies that hence they had the doctrine of the church and the law from the Divine; "and the years of the life of Amram were a hundred and
4 thirty and seven years" signifies quality and state. "And the sons of Izhar; Korah, and Nepheg, and Zichri" signifies successive derivation from the second class, as to good and thence truth. "And the sons of Uzziel; Mishael, and Elzaphan, and Sithri" signifies the second successive derivation from the same class as to good in truth. "And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife" signifies the doctrine of the church, and how good and truth were there conjoined; "and she bare him Nadab and Abihu, Eleazar and Ithamar" signifies the derivations of faith and charity, what
5 was their quality. "And the sons of Korah; Assir, and Elkanah, and Abiasaph" signifies repeated derivation from the second class; "these are the families of the Korahites" signifies the quality of goods and truths. "And Eleazar Aaron's son" signifies doctrinals derived from the very doctrine of charity; "took him one of the daughters of Putiel to wife" signifies the conjunction of good and truth in those doctrinals; "and she bare him Phinehas" signifies the derivation thence. "These are the heads of the fathers of the Levites according to their families" signifies the chief things of the church as to charity, and faith therefrom.

7231. As the above are mere names, it is needless to explain them one by one, as also because it has been already shown what is represented by Reuben, Simeon, Levi, Aaron, and Moses; their sons and grandsons, who are here named, are only derivations therefrom. That by Reuben is represented faith in the understanding, may be seen above

(n. 3861, 3866, 4731, 4734, 4761) ; as also by Simeon, faith in will and in act (n. 3869–3872, 4497, 4502, 4503, 5482, 5626, 5630) ; by Levi, charity (n. 3875, 3877, 4497, 4502, 4503) ; by Aaron, the doctrine of the church (n. 6998, 7009, 7089) ; and by Moses, the law from the Divine (see n. 6771, 6827). Why mention is here made of Reuben, Simeon, Levi, and their sons, and not of the rest of the fathers of the tribes with their sons in their order, can be known only from the internal sense. That this mention is made in this chapter to make known the nativity of Aaron and Moses, is plain ; but for this the genealogy of Levi would have been sufficient, as the genealogy of Reuben, Simeon, and their sons adds nothing thereto. But the reason, which is plain from the internal sense alone, is because the subject is the spiritual church, which is represented by the sons of Israel, which church begins with man by faith 2
in knowledge and next in the understanding, which faith is represented by Reuben and his sons ; afterward, when the church grows with man, that faith passes into the will, and from the will into act, and then man wishes to do the truth which is of faith, and does it, because it is so commanded in the Word ; this degree of faith is represented by Simeon ; lastly in his will, which is new, there is perceived the affection of charity, so that he desires to do good, not as before from faith, but from charity toward the neighbor ; for when man is thus far regenerated, he is then a man of the spiritual church, for the church then is in him ; this charity with its affection is what is represented by Levi. Hence now it is that the families of Reuben and also of Simeon are recounted, and lastly the family of Levi, by whom is represented, as was said, charity, which is the very spiritual of the church. Aaron represents the external of that church and Moses the internal ; the internal of the church is called the law from the Divine, and the external is called doctrine thence. The law from the Divine, which is the internal of the church, is also the Word

in the internal sense: and doctrine thence is the Word in the external sense. That these are represented by Moses and Aaron, may be seen above (n. 7089).

7232. Verses 26–30. *These are Aaron and Moses, to whom Jehovah said, Bring out the sons of Israel from the land of Egypt according to their hosts. These are they that spake to Pharaoh king of Egypt, to bring out the sons of Israel from Egypt. These are Moses and Aaron. And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt, that Jehovah spake unto Moses, saying, I am Jehovah: speak thou unto Pharaoh king of Egypt all that I speak unto thee. And Moses said before Jehovah, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?* "These are Aaron and Moses" signifies that from them was doctrine and the law Divine with that people; "to whom Jehovah said" signifies from whom was command; "Bring out the sons of Israel from the land of Egypt" signifies that they of the Lord's spiritual kingdom should be liberated; "according to their hosts" signifies according to the genera and species of good in truths. "These are they that spake to Pharaoh king of Egypt" signifies warning from them to those who infest by mere falsities; "to bring out the sons of Israel from Egypt" signifies that they should leave and not infest them. "These are Moses and Aaron" signifies that this was from the law from the Divine, and from doctrine thence. "And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt" signifies the state of the church then when command was given by the law from the Divine to those of the Lord's spiritual kingdom, when as yet they were in nearness to those who are in the hells: "that Jehovah spake unto Moses, saying" signifies instruction from the Divine; "I am Jehovah" signifies Divine confirmation; "speak thou unto Pharaoh king of Egypt all that I speak unto thee" signifies warnings to those who infest by mere falsities, from that which flows in from the Divine. "And

Moses said before Jehovah" signifies thought concerning the law Divine among those who are in falsities; "Behold, I am of uncircumcised lips" signifies that it is impure; "and how shall Pharaoh hearken unto me" signifies that thus they who are in falsities will not receive.

7233. *These are Aaron and Moses.* That this signifies that from them is doctrine and the law Divine with that people, is evident from the representation of Aaron, as the doctrine of the church (see n. 6998, 7009, 7089); and from the representation of Moses, as the law Divine (see n. 6723, 6752). These, namely, the law Divine and doctrine, with those of the spiritual church, arise principally from the Word, but still with application to the faith and charity which were with those who established the church. It is said, from them, but it is not meant from Aaron and Moses, but from the charity and faith which are represented by Levi, Simeon, and Reuben — of whom just above. Further as to this subject, it is to be known that the doc- 2
trine of the spiritual church is not that of truth Divine itself, because they of the spiritual church have no perception of truth Divine, as have they of the celestial church; but in place of that perception they have conscience, formed from the truth and good which they acknowledged within their own church, whatever the quality of this truth and good. That they of the spiritual church are in comparative obscurity as to the truths of faith, may be seen above (n. 86, 2708, 2715, 2716, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289, 6500, 6865, 6945). Hence it is, that every one within the spiritual church acknowledges as truth of faith what the establishers of the church have dictated, nor do they inquire further from the Word whether it be the very truth; and also if they inquired, unless they were regenerated, and at the same time especially enlightened, they would not find it; and this for the reason that their intellectual may indeed be enlightened, but the new voluntary cannot be affected with any other good than what

is formed by conjunction with the truth received within the church. For, the voluntary natural to them is destroyed, and a new voluntary has been formed in the intellectual part (see n. 863, 875, 1023, 1043, 1044, 1555, 2256, 4328, 5113); and when their natural voluntary is separated from the new voluntary which is in the intellectual part, the light therein is feeble, comparatively as the light at night from the moon and stars in comparison with the daylight from the sun. Hence also it is, that by the moon in the Word, in the internal sense, is meant the good of spiritual love, and by the sun the good of celestial love (n. 30–38, 1529–
3 1531, 2495, 4060). As the case is such with the spiritual church, it is not to be wondered that with most persons faith is the essential of the church, and not charity, also that they have no doctrine of charity. Their doctrinals being from the Word does not make them Divine truths, for from the sense of the letter of the Word any doctrinal whatever may be hatched, and what favors the desires may be laid hold of, thus also what is false may be taken for what is true — as is the case with the doctrines of the Jews, the Socinians, and various others; but not so if the doctrine be formed from the internal sense. The internal sense is not only that sense which lies concealed in the external sense, as has been heretofore shown, but also is that which results from several passages of the sense of the letter rightly collated, and which is perceived by those who are enlightened by the Lord as to their intellectual. For the enlightened intellectual faculty discerns between apparent truths and real truths, especially between falsities and truths, although it does not judge concerning real truths in themselves. But the intellectual cannot be enlightened unless it be believed that love to the Lord and charity toward the neighbor are the principal and essential things of the church. He who proceeds from the acknowledgment of these, if he be in them, sees innumerable truths, yea, very many arcana discovered to him, and this

from interior acknowledgment, according to the degree of enlightenment from the Lord.

7234. *To whom Jehovah said.* That this signifies command, is evident from the signification of Jehovah's saying, as command (see n. 7036).

7235. *Bring out the sons of Israel from the land of Egypt.* That this signifies that they of the Lord's spiritual kingdom should be liberated, namely, from the nearness of those who are in falsities, is evident from the signification of bringing out, as liberating; from the representation of the sons of Israel, as those who are of the Lord's spiritual kingdom (see n. 6426, 6637, and also n. 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of the land of Egypt, as where falsities are, from which come infestations.

7236. *According to their hosts.* That this signifies according to the genera and species of good in truths, is evident from the signification of hosts, as the truths which are of faith (see n. 3448). But the goods of the spiritual church are in their essence nothing else than truths, for these are called goods when the life is according to them. Hence by hosts, when said of the regenerate within the spiritual church, are signified the goods of truths, or goods in truths. It is said that the sons of Israel were to be brought out according to their hosts, because it is said of them when they shall come out from Egypt, in the internal sense when they shall come out of combats with falsities, thus after they have exercised spiritual warfare. By their being brought out according to their hosts is properly meant, that they were to be arranged as to goods in truths, thus into classes according to the qualities of good, and this in order that they might represent the Lord's kingdom in the heavens, where all are arranged and obtain an allotted place in the Greatest Man according to quality of good, both generically and specifically. From the heavens, since 2
all are arranged there according to goods, it may be evident

how manifold and various good is, for it is so various that there is never one in like good with another; yea, if myriads of myriads should be multiplied to eternity, the good of one would not be like that of another; just as the face of one is not like the face of another; indeed good in the heavens forms the faces of the angels. That there is perpetual variety is because every form consists of various distinct forms, for if two were altogether alike, they could not then be two but one. Hence also it is, that in nature there
3 is never one thing in every way like another. What makes good so various is truth; for when truth is conjoined it qualifies good. Truth is so manifold and various that it can communicate so great variety to good, because truths are innumerable, and interior truths are in a different form from exterior truths, and because fallacies which are of the external senses join themselves, and also falsities which are of lusts. Since therefore truths are so innumerable, it may be evident that by conjunctions so many varieties arise, that one thing can never be the same with another. This is clear to him who knows that from twenty-three letters, by diverse conjunctions, the words of all languages can be formed, yea with perpetual variety if there were thousands of languages; what may not then exist from thousands and myriads of varieties, as are the varieties of truth! This also is confirmed by the common maxim, many men many minds, that is, there are as many diversities of ideas as there are men.

7237. *These are they that spake to Pharaoh king of Egypt.* That this signifies warning from them to those who infest by mere falsities, is evident from what was said above (n. 7228), where are like words.

7238. *To bring out the sons of Israel from Egypt.* That this signifies that they should leave and not infest them, is evident from the signification of being brought out, as being liberated — as above (n. 7235), thus that they should leave and not infest; from the representation of the sons of Israel, as those of the spiritual church — of which just

above (n. 7235); and from the signification of Egypt, as falsity from which comes infestation — of which also above.

7239. *These are Moses and Aaron.* That this signifies that this was from the law from the Divine, and from doctrine thence, is evident from the representation of Moses, as the law from the Divine (see n. 6771, 6827); and from the representation of Aaron, as doctrine thence (n. 6998, 7009, 7089).

7240. *And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt.* That this signifies the state of the church then when commandment was given by the law from the Divine to those who were of the Lord's spiritual kingdom, when yet they were in nearness to those who are in the hells, is evident from the signification of day, as state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 6110), here the state of the church, because this is the subject; from the signification of Jehovah's speaking, as a command, here to those of the Lord's spiritual kingdom; from the representation of Moses, as the law from the Divine (n. 6771, 6827); and from the signification of the land of Egypt, as where they who were of the Lord's spiritual kingdom were infested by falsities; that this was in the lower earth, which is near to the hells, may be seen above (n. 7090). The land of Egypt, where the sons of Israel were, and which was called Goshen, signifies that lower earth; but where the Egyptians were, signifies the hells around, from which came infestations by falsities.

7241. *That Jehovah spake unto Moses, saying.* That this signifies instruction from the Divine, is evident from the signification of Jehovah's speaking, as instruction anew (see n. 7226); and from the representation of Moses, as the law from the Divine (n. 6771, 6827).

7242. *I am Jehovah.* That this signifies Divine confirmation, is evident from what was said above (n. 7192, 7202).

7243. *Speak thou unto Pharaoh king of Egypt all that I speak unto thee.* That this signifies warnings to those

who infest by mere falsities, from that which flows in from the Divine, is evident from the signification of speaking to those who are in falsities, as warning — as above (n. 7220); from the representation of Pharaoh king of Egypt, as those who infest by mere falsities (n. 7220, 7228); and from the signification of all that I speak unto thee, as that which flows in from the Divine.

7244. *And Moses said before Jehovah.* That this signifies thought concerning the law Divine with those who are in falsities, is evident from the signification of saying, as thought (see n. 7094); and from the representation of Moses, as the law Divine (n. 6723, 6752). That it is thought concerning the law Divine with those who are in falsities, is plain from the series continued in what follows; for when the word *said* is used, and thereby is signified thought, that which follows is involved, here that the law Divine is impure to those who are in falsities.

7245. *Behold, I am of uncircumcised lips.* That this signifies that it is impure, namely, the law Divine to those who are in falsities, and that *and how shall Pharaoh hearken unto me* signifies that thus they who are in falsities would not receive, is evident from what was said above (n. 7224, 7225), where are the same words. Moses calling himself of uncircumcised lips, in the internal sense signifies that the law Divine appears impure to those who are in falsities — according to what was shown above (n. 7225); but in the historic sense, in which Moses as the head represents the posterity from Jacob, and that which is of the church with them — as above (n. 7041) — being of uncircumcised lips, signifies that the Divine worship with that nation was such. For the worship with that nation was impure, because they worshipped external things, and altogether rejected internal, which are faith and charity; they even despised the very knowledges of internal things, as well as all those things which the rituals signified and represented. And because they were of this nature, their worship was impure, for they worshipped Jehovah from self-love

and the love of the world, but not from love to Him and from love toward the neighbor. This worship, in the historic sense, is signified by Moses calling himself of uncircumcised lips, but in the internal sense the signification is as was above explained (n. 7225).

THE INHABITANTS AND SPIRITS OF THE PLANET VENUS.

7246. In the planet Venus there are two kinds of men, in disposition contrary to each other, one kind savage and almost like wild beasts, and the other gentle and humane. They who are savage and almost like wild beasts appear on the part of the planet looking our way; but they who are gentle and humane, on the opposite side. It is however to be known that they so appear according to the states of their life, for the state of life makes all appearance of place and space.

7247. The planet Venus in the idea of spirits appears to the left a little backward, at some distance from the earth. It is said, in the idea of spirits, because neither the sun of the world nor any planet appears to any spirit; but spirits only have an idea of their existence, and according to that idea they appear — the sun of the world behind them as something very dark, the planets not moving about, as seen in the world, but constant in their places (see n. 7171).

7248. It has been told me that the inhabitants of that planet who when they die and become spirits, appear on this side, are very much delighted with plunder, and especially with eating of their plunder; their enjoyment when they think of eating of their plunder was communicated to me, and it was perceived to be intense. That there have been inhabitants also on this earth of such a wild-beast nature, is plain from the histories of various nations,

also from the inhabitants of the land of Canaan (1 Sam. xxx. 16), and likewise from the Jewish and Israelitish nation even in the time of David, when they every year made excursions, and plundered the nations, and rejoiced over their prey. As to these inhabitants of the planet Venus, they are indeed delighted with plunder, but still they are not cruel. They cast the men whom they plunder into the water, and so put them to death, but they save alive as many as they can; and those whom they so put to death they afterward bury, which is evidence that they have some humanity about them. In this they differ from the Jews, who took delight in casting out those whom they slew, and exposing them to be devoured by the beasts of the forest and by birds, and sometimes in putting them to death in a savage and cruel manner (2 Sam. xii. 31). How much enjoyment the Jews had in such things, it was also given to perceive from the sphere of many of them communicated to me, who approached quickly and then fled away.

7249. It was also told me that the inhabitants of that earth for the most part are giants, and that the inhabitants of our earth reach only to their middle: also that those who appear on the side of that earth looking this way, are stupid, making no inquiry about heaven, or about eternal life, but caring only for what concerns their land and their herds.

7250. Because they are such, when they come into the other life, they are much infested by falsities and evils. The hells which are theirs appear about that earth, and do not communicate with the hells of the evil of our earth, because they are of a wholly different genius and disposition; hence also their evils and falsities are of quite another kind. But they who are such that they can be saved, are in places of vastation, and are there reduced to the last state of despair; for evils and falsities of that kind cannot otherwise be removed. When they are in a state of despair, they cry out that they are beasts, brutes, abominations, hatreds, and thus that they are damned. Some of them

when in such a state, cry out also against heaven, but for this they are pardoned, because they do it from desperation. The Lord moderates, lest in bitterness they exceed certain limits. When they have passed through extreme sufferings, as what is of the body with them is then as it were dead, they are at last saved.

7251. It has been further told me of them, that when they lived on their earth, they believed in a Supreme Creator, without a Mediator. These are they who are so vastated, and at length saved, when first they have been instructed and have received that the Lord is the only God, Saviour, and Mediator. I have heard them confess that without a Mediator it would be impossible for them to be saved, because they are filthy and unworthy. I have also seen some of them after their extreme sufferings taken up into heaven, and when they were received there, I perceived from them such a tenderness of gladness as drew tears from my eyes.

7252. The inhabitants and spirits of Venus who appear on the other side of that earth, are of almost contrary disposition, being gentle and humane. It was granted of the Lord that some of those spirits should come thence to me, and then they appeared near above the head. In talking with me they said, that when they were in the world they acknowledged and now more fully acknowledge our Lord as their only God. They said that in their earth they had seen Him, walking among them, and they also represented in what fashion they had seen Him.

7253. These spirits in the Greatest Man have reference to the memory of things material corresponding to the memory of things immaterial, which the spirits of the planet Mercury constitute — see the description of the spirits of Mercury (n. 7170).

7254. At the close of the following chapter an account will be given of the inhabitants and spirits of the planet Mars.

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